

A
GARDEN
OF
SPIRITUAL
FLOWERS.

PLANTED

Ri. Ro.
By { Will. Per.
Ri. Green.
M. M.
And Geo. Web.

Corrected and Enlarged.

In two PARTS.

London, Printed by R.I. for J. Wright, next
door to the Globe in Little-Britain, 1667.

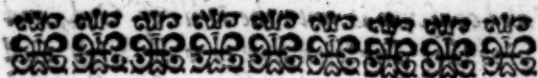
GARDEN

SPRINGS

FLOWERS

PRINTED

1872



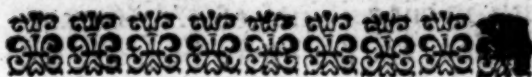
A Direction unto true happiness, standing of three PARTS.

Admonition to the Reader.



Pray thee (Gentle Reader) first, learn to understand this Direction, examining it in every point, so that thou find it true and agreeing with the holy Scripture. Then consider how thou likest and allowest of it; both which, if thou doest, thou shalt easily find and feel the whole to work upon thee, as it is to be desired. The first part by diligent meditation, will humble and bring thee low in thine own sight, and raise in thee a true sorrow of heart, seeing thy daily misery. The second part by the working of Gods Spirit shall settle thee in most clear safety and peace, by seeing thy self delivered from the same misery. The third part

will shew thee how to change thy life,
and conform it unto the Will of God, and
give thee direction how to walk with God
daily. If thou dealest not soundly with
thy self in the two former Parts, never
set upon the third. And although thou
attain to the use of them both, yet shall it
be meet for thee to prove thy self daily by
them, that thine estate may be found good
indeed, and after make the third Part in-
stead of a daily direction for thee, until
thou see thy self reformed, and made like
unto it, which is the true use of it: For
he that is come to repentance in truth,
must make a daily use of them all three.
Farewell.



A
GARDEN
OF
Spiritual Flowers.

The First Part.

Every one that will be saved, must first know and be perswaded in heart, of his miserable estate, laid forth in these eight points following, and be truly humbled thereby.

1. That we are created happy in the loyns of *Adam*; which happiness he lost by his fall, and we through him, and so are brought to utter misery. Gen. 1.6.
Eph. 4.14.
Eph. 2.11.

A 3

2. That

2. That this our misery consisteth, first, in our guiltiness of *Adams* transgression, and our own, both original and actual sins. And secondly, in the desert and punishment thereof, which is death temporal of the body, and eternal both of body and soul, with all the calamities that pertain to them both.

Note.

3. That our sinfulness is such, as it continually defileth all our actions, our thoughts, words and deeds; and that the punishment (which is Gods Curse) is such as lieth upon us alwayes, and in all places; and that we are nothing but a lump of sin, and under the wrath of God continually.

4. That no man is able to satisfie for his sins, to appease Gods wrath, and to come out of this misery, by any thing that he can do, or that may be done by any other man for him. And that none is able to bear and overcome the intollerable weight of that Curse of God which hangeth over him for his sin.

5. That they which know not this, still go forward in it without trouble of mind, thinking their case good enough.

nough. They that only know it, being full of poyson and rebellion, for the most part rage against the Doctrine thereof, and become more greedy to go on in all evil, when they see their sin forbidden, or at least they abide still in it. But if any be pricked in conscience, and humbled by this, he maketh a right and profitable use of it; as shall be seen in the sixth point.

Act. 2. 37.

6. That seeing it is thus with men, they who have not mourned, and yet sense they have sinned, must sorrow and weep, turning their laughter into wailing, and their joy into heaviness, till they see themselves delivered from this woe; for they are not to be ignorant that there is hope.

Jam. 4. 9.

7. That to attain this mourning, (which is hardly wrought in us) these means, and such like are to be used.

1. That we harden not our hearts in hearing the Law; but suffer it to work upon us.

Seven special means unto mourning.

2. To be willing to examine our hearts and lives, for the finding out of some special sin; and when we see them, we do not lightly pass them over, and confess them; but aggra-

Psal. 4. 4.

mi

A 4

vare

vate them, to humble us.

3. That we consider the greatness of the punishment, with the Eternity thereof.

4. An Holy Despair of any remedy from our selves, or any other creature.

5. A perswading of our selves that many are damned for those sins which we live in.

6. That we weigh and consider our mortality in this life, and the uncertainty of our death.

7. And finally, use all the afflictions which God layeth upon us, unto this end.

Note.

8. That this mourning and sorrowing for sin, and the woe it hath brought upon us, cannot appease Gods wrath toward us, but is required of all unbelievers to break their hearts, and cause them to lament after God, not to justifie them before God, but to make them fit to receive the Gospel, and prepare them to his voice, that saith, *Come unto me all ye that travel and are laden, and I will give you rest.*

Note.

For although men cannot make account of the remedy, except they feel their need and misery, yet if any rest in

Part I. *Spiritual Flowers.*

5

in this sorrow, and seek not the remedy following in the next Part, he ^{1 Kin. 21.} shall never be happy; for it shall ei- ^{Mat. 27.5.} ther vanish and be forgotten in time, ^{Note.} leaving no fruit behind, or drive them to utter despairing.

The Second Part.

HE must know and be perswaded, that he is as fully and clearly restored unto happiness, as he was deeply plunged into misery; which is declared in these eight points following.

1. That God hath provided a remedy against all this misery, by which we may be set free from it. This remedy is perfect satisfaction, and perfect righteousness, whereby only we may be freed from death, and restored unto life, so as Gods Justice may fully be answered, all our sins forgiven, and we adopted unto Eternal Life.

2. That this remedy is not to be found but only in Christ Jesus, who being both God and Man, hath in our Nature suffered the punishment due unto our sins to deliver us from the same, and fulfilled the righteousness of the Law, to justifie us before

Esa. 53.5.

A 5

God:

Rom 5.1.
1 Cor. 1.
30; 31.

God; and so delivering us from sin and death, hath restored us to righteousness and life, *being made unto us* (from God his Father) *Wisdom, Righteousness, Sanctification, and Redemption*, that whosoever glorieth may glory in the Lord.

3. That the only means to receive Christ, and in him Salvation, is faith in his person, mentioned in the former part of this Direction: seeing Christ hath plainly affirmed, that he is a Physician to such sick ones; and calleth them to receive, that is, to believe it. Which faith is a wonderful and supernatural grace of God, whereby we receive Christ and all his benefits, and is ordinarily wrought in mens hearts by the outward preaching of the Word, and the inward operation of the Holy Ghost. Therefore such as seek this, must hear Sermons often and diligently, they must be much moved and drawn by the reports of other godly, as *Andrew* by *Peter*, and *Nathaniel* by *Philip*. And they must be encouraged to believe, by the example of others, who were as far off as they: they must use good company, as *Paul* when he was cast down, fought

Joh. 1.43.
Note.

Act. 19.16

sought to joyn himself to the Apostles, and reverence Gods graces in the Ministers, and in his people. By these Eph. 1. 13; means many have been added to the Church, and believed.

4. That by these glad tidings preached in his name, and the other means, 1 Cor. 14. God draweth the hearts of such as shall enjoy it, after they know that there is a remedy, to hunger after it, and desire it above all other things; not fleetingly, nor covertly, but fervently, and constantly, so as nothing can satisfie them without it, and to prize it above all other things: which grace, being a peculiar gift of the Spirit, is not without Faith in some measure. And though it be not in full assurance by and by, yet so as they never cease, till they can apply it to themselves; which shall be when they have felt the sweetness of Christ, when they see they take the yoke upon them, and be willingly subject to his Word and Commandment, then Mat. 23. shall they find rest unto their souls. 19.

5. That we therefore feeling what 1 Cor. 14. great need we have of it, as having Aet. 4. 7. been pricked in our hearts for our sin and damnable estate, and been broken-

ken-hearted, yet having this fervent desire after it, and so highly esteeming it as nothing more, may apply it to our selves, and do rest perswaded (for all our unworthiness) that it is ours, and freely bequeathed to us of God, because Christ is given of God, and hath given himself for such, And for our better encouragement hereunto, we are to know that Christ commandeth, exhorteth, and beseecheth us to believe in himself; so that we need not fear that it is presumption thus to do.

6. And seeing we are so fearful at our first calling, that we dare not think we have Faith, know that these are sure tokens of it, if we strive against doubting; if we, not feeling it, complain bitterly of the want of it; if we seek fervently to be settled in believing, if we desire to search out the sin which may possibly hinder us, to expel it; and some one of these or other Graces like them, shall ever be seen in the Believer by such as can judge, though not always perceived of the party himself, even as by moving, breathing, feeling, &c. it is gathered that life is in the body, which lieth for dead.

7. That

7. That by all good means we confirm this faith in us daily; the means are partly those which are set down in the third point of the third Part, and namely, the examples of others, who of weak became strong; the often and due consideration of Gods love, that it is unchangeable, and our own experience, who believing the Promise when we thought it impossible, Heb. ix. 34 may much more now be perswaded of Job. 13. 15 it, and of the favour of God, especially seeking it penitently as we did then; but if we grow not, we began but counterfeitedly.

8. That if our faith be confirmed, and we perswaded of our Salvation and Gods favour, it will appear in us by these signs, which may be called inseparable companions to it. First, that we have peace with God, and rejoyce for it sensibly. Secondly, that we love the Lord most dearly, and Gods people heartily. Thirdly, that we have our hearts enlarged to praise God secretly and openly, for so great kindness, as to prefer us before so many thousands. Fourthly, to wonder at it in giving thanks. Fifthly, if we pity, comfort, and strengthen others.

thers. Sixthly, if we long to go hence,
where we are absent from the Lord.
Seventhly, desire to go home to him.
And lastly, if we mourn for our un-
kindness past towards God, who was
so kind to us, even while we wandered
from him.

The third Part.

Tit. 2. 11.

HE must understand and practise
to the end of his life, that man-
ner of conversation which God hath
appointed and commanded every
faithful Christian to walk in, after he
hath once believed, as it is shewed in
the eight points following.

First, That he that is saved by
Christ, is also by him mortified unto
sin, and regenerate unto righteousness
and true holiness; and finally, is be-
come a new creature: and being now
by Faith in Christ made the Childe of
God, doth withall receive a mind of
God to know him, an heart to love
him, a will to please him; and in
some measure also strength and pow-
er to obey him: and although with
imperfection, yet with manifest diffe-
rence, from his former estate: and con-

contrarily he doth hate sin, as he loveth goodness.

Secondly, That the believer being thus sanctified and changed, must give all diligence to keep his heart in that estate afterward, and endeavour to practise a godly life in his particular actions, that is, deny all ungodliness in his behaviour, and worldly lusts in his heart; and contrarily, live soberly himself, in moderating his affections in all lawful liberties, religiously towards men, in giving every one their due; and holily towards God, in worshipping and serving him only. In which things standeth our true repentance.

Thirdly, That unto every one that hath Faith, and is truly (though in weakness) reformed, God giveth willingness, readiness and desire to use the means which he hath ordained: *1 Pet. 2. 2.* for the keeping and confirming of *2 Pet. 1. 5.* himself in this Christian course; unto which are necessary these two things. A certain Direction and Order of proceeding in this estate, by observing our selves, that in one thing as well as another, we keep a good Conscience: or if we be overtaken,

or

or step out of the way, yet that we lie not still, but return: And that Armour of a Christian set down, the chief parts whereof are six: Sincerity, Righteousness, Faith, Hope, Preparation for Afflictions, and Knowledge of Gods Word, to discern the deceitfulness of sin. For the keeping of these we must pray often and earnestly with watching, adding thereunto, hearing of the Word preached, and the use of the Sacraments, Reading, Meditating, Conference, good example of others, Gods benefits and Chastisements daily meditated of, and rightly used, and our own experience.

Fourthly; that out of all that hath been before set down, and namely, in these three former points; we gather out a direction to guide our selves every day unto the end, a sum whereof is this. First, that every day as we search and find out our sins, we heartily dislike and renounce them, and repent. Secondly, that every day we be raised up in assured hope of the pardon of them, by the promise of God in Christ. Thirdly, that every day we keep our heart in frame weaned from carnal liberty, and fit to do any duty.

Fourthly,

Fourthly, that every day we be strongly armed against any known sin. Fifthly, that every day we endeavour to do any good duty commanded. Sixthly, that every day we pray for all necessities, and namely, that we watch and pray to be strengthened against sin, and stedfast in our Christian course. Seventhly, that every day our thanks for benefits already received, and other still certainly hoped for, be continued. Eighthly, that every day we hold fast and keep peace with God, and so lie down in it. These are not so enjoined every day as though it were enough barely to think of them every day, but that we be accompanied with the most of them through the day, & strengthened with the rest; I mean Prayer and Thanksgiving. So that by the hope of them all, we may be made able to pass the day both in company and solitariness, at home and abroad, in afflictions and prosperity, and in all our actions of the day to honour God therein, according to that which is written, *Whether we eat or drink, &c.* 1 Cor. 10.

Fifthly, that we be watchful to withstand and avoid all the sets which may hinder this course; as, want

most

of

A dangerous temptation of Satan,
Apoc. 3. 17

of the means, and namely, the help of the Word preached, slothfulness, carelessness in observing our wayes, a yielding to temptation, commonness and boldness in sin, and thinking we are well enough already; weariness in doing good, untowardness, custom in sin, and long lying in it, the using of ill company, worldliness, prophaneſs of heart, looseness of the eye, ear, tongue, &c.

Sixthly, That the Lord hath commanded, and doth promise to perform, that every one of his faithful servants shall persevere in this course, by that power he giveth them by Faith. This perswasion is no small encouragement unto continuance and constancy in hope, patience, and well doing.

Seventhly, That lest we deceive our selves, we be able to prove, and do often indeed prove, as we shall see cause, that our repentance is sound; which may appear to us by these Notes. First, If our hearts be changed.

Prov. 4. 13
2 Chro. 3.
25.

Secondly, If we avoid one sin as well as another. Thirdly, If we keep our hearts with all diligence, having so often found them false and deceitful, so that a good life may come

from

from thence. Fourthly, If we labour to please God according to his Word, as well in well-doing, as in the deeds themselves. Fifthly, If we still go forward in this course without fainting or discouragement, as our knowledge encreaseth, and if we fall asleep, and offend against our knowledge, that we complain of our correction, and be not quiet until by relenting for our sins and earnest suing to God, he turn to us again and receive us, which he will do, and then be more careful afterward against the least occasions. Eighthly, that this course bringeth sound wisdom, experience and comfort, and teacheth us how to carry our selves in all Estates and conditions of life, whether of trouble or peace, and to answer all the cavils and quarrels of the Devil and his instruments. It bringeth us into most inward acquaintance and Communion with God in Christ; maketh us ready to die, fit to live, and to find greater gain in both, than in any other estate; and in one word, happy here, and happy ever. Whereas, without it, the beauty and benefit of a Christian life is small
or

✓

or not at all enjoyed, nor after the Kingdom of glory possessed.

The CONCLUSION.

I Have set before thee (Gentle Reader) a frame of a Christian course in these three Parts. Now when in knowledge, living and going about the practise hereof, it is entred upon, and thus far raised up, yet it is but a house untiled, and undaubed, without windows, doors, implements, and other furniture; and therefore not so to be left. Some never do so much as enter upon: some beginning do not finish it; and yet the first sort may be long beating about it. The last are grossly deceived to let it stand unperfected, and therefore never reap the benefit of it. Such are they who having begun all these three Parts, leave off as though they had done all. But the true Christian having laid for himself this good foundation, buildeth thereupon proportionably, as the Apostle saith, and so reapeth a sure and constant fruit of his labour, notwithstanding all the troubles and dangers that may assail him. And if thou go about to be directed by this, take heed it may not loathsome to thee in time,

Part I. *Spiritual Flowers.*

17

time, and used for fashion, and not to govern thee, for then thou lovest the benefit of it (as one that eateth meat with a full stomach, and not for hunger) and it shall lose her beauty with thee: And yet through sloath, negligence, and love of this world, with the pleasures of it, and manifold discouragements, this will come to pass.

By RICHARD ROGERS:



Directions how to Live Well, and to Die Well.

IN the morning awake with God, Three
and before all other things, offer up things to
unto him thy Morning Sacrifice of be remem-
prayer, wherein remember: First, bred in the
To give hearty thanks unto him for morning.
all his mercies bodily and spiritual;
and namely, for thy late preservati-
on. Secondly, Make an humble con-
fession of thy sins, with an earnest de-
sire of pardon. Thirdly, Ask such ne-
cessaries as are requisite for thy soul
and body; with fervent request to be
relie-

relieved in them; and namely, desire his blessing upon thy labours in thy calling in the day to come,

Things to
be remem-
bered all
day

In what place soever thou art, let this perswasion abide in thy heart, that thou art before the living God: and let the remembrance hereof strike thine heart with awe and reverence, and make thee afraid to sin.

Against
idle
thoughts.

Make conscience of idle, vain, dishonest, and ungodly thoughts, for these are the seeds and beginnings of actual sin in word and deed.

Of some
sins.

Have a special care to avoid those sins which thou findest thy Nature most prone unto, and eschew those provocations which were wont most to prevail against thee.

Temptati-
ons.

Follow with faithfulness and diligence thy lawful particular calling in which thou art placed.

For con-
tentment.

Think evermore thy present estate and condition to be the best estate for thee, whatsoever it be, because of the good providence of God.

Comfort.

Look well to thy carriage in company, that thou do no hurt by word or example, nor take any thing from others, but endeavour rather to do good.

Use

Part I. *Spiritual Flowers.*

19

Use civil honesty towards all men; *Note.*
a good Conscience and good manners
must go together.

If at any time against thy purpose
thou be overtaken with any sin, lie
not in it, but speedily recover thy self
by repentance. *Communion with God.*

When any good motion or affecti-
on doth arise in thine heart, suffer it
not to pass away, but feed it by read-
ing, meditating, or praying. *Fervency.*

Esteem of every present day, as of
the day of thy death, and therefore live
now, even as though thou wert now
dying; and do those good duties e-
very day, which thou wouldest do if
this were thy dying day. *A preservative against sin.*

At the end of the day, before thou
lie down in thy bed, call to mind how
thou hast spent the day that is passed;
thy mis-doings repent, and praise
God for assisting thee with his Grace
in the duties which thou hast perform-
ed. *Things to be remembered at Evening.*

Sleep not at night, before thou hast
commended thy self by prayer into
the hands of God, for thou knowest
not whether (fallen asleep) thou shalt
arise again alive. *At night.*

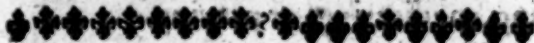
Let Prayer be the Key to open the
Morn-

Morning, and the Bar to shut in the Evening.

Walk as the Children of light.

Note.

As the Just live by Faith, so the Just live the life of Faith. Now they that live the life of Grace, one day shall live the life of Glory.



Directions how to Die Well.

THink that the greatest work thou hast to finish in this world, is to Die Well, and to make an happy departure out of this world. They which die well, die not to die, but to live eternally.

Be every day ready to leave this life. That man doth finish his daies in best sort, that every day esteemeth the last day of his life to be present and at hand.

Endeavour before death come upon thee to pull out his sting, and take from him his power and strength by humbling thy self in the time present,
for

for all thy sins past, and by turning thy self unto God for the time to come. This man can never die ill, that hath a care to live well.

Inure thy self by little and little *Note.* to die, before thou come to that point that thou must needs die. He that leaves the World before the World leaves him, gives Death the hand like a welcome Messenger, and departs in peace.

Chiefly when thou art visited with sickness or old age, think either of these *In sickness* a Summoner, warning thee ere long to appear before the great Lord, Judge of all the world: therefore now prepare to set all things in good order, and make thine accounts ready.

Make a new examination of thy self and Conversation passed. Make a new Confession unto God of thy new and particular sins, as God sendeth new Corrections and Chastisements; make new prayers, and more earnest than ever before, for pardon of thy sins, and reconciliation with God in Christ: By all means avoid those sins which thou findest and feelest to encrease the wrath of God against thee.

B

Seek

Seek reconciliation with thy neighbours by free forgiveness of them that have offended thee, and earnestly desire to be forgiven of all that have been offended by thee. Set thine house and Family in order, by disposing of thy worldly goods in thy Will and Testament; thereby thou shalt die not the more quickly, but the more quietly, and prevent the brawls and jars that otherwise (when thou art gone) may arise from thine heirs. Thou partest with earthly possessions, and art going to take possession of heavenly.

At the
hour of
death.

In the last agony of death, when all things in and of the world do fail and forsake thee, rest thy self by faith on the favour and mercy of God in Christ, and comfort thy self in the Lord thy God. What shall separate from the love of God in Christ? not life, nor death.

Let thine heart and tongue be still employed in prayer to the Lord: First, for patience in thy trouble. Secondly, for comfort in thine affliction. Thirdly, for strength in weakness. Fourthly, for deliverance at his pleasure; yea, endeavour to die praying:
when

when thou art in the depth of miseries, and at the gates of death, there is a depth of Gods mercy, which is ready to hear and help thee: *Misery* must call upon *Mercy*.

Be willing and ready to depart out of this world, without murmuring or repining, whensoever, wheresoever, or howsoever it shall please the Lord to call thee. For why shouldst thou unwillingly suffer a short death, that will bring thee to the fruition of eternal joyes? Perswade thy self that if thou live by the mercy of God, thou shalt do well; but if thou die, doubt not but thou shalt do better, and with a free heart speak it, *Come Lord Jesus.*

Lastly, when thou feelest death approaching, commend thy departing soul into the holy hands of God: he gave it, to him surrender it again. So laying thy self down to sleep and rest, God shall make thee to dwell in everlasting safety.

The Grave is ready for me.

A good life till death, and a good death after a good life, are the best Joh. 17. 19

B 2

means

meansto attain an eternal happy life
in heaven. As Death leaveth thee, so
shall Judgement find thee.

*{ Christ is to me both in life and death }
{ advantage. }*

Against
idleness.

To preserve thy body in cleanness.

Often meditate of God and good
things. Carefully watch over thine
outward senses, chiefly thine eyes, and
thine ears. Be always doing some-
thing that is good.

To preserve thy tongue from sin.

Forethink whether it be lawful and
fit to be spoken.

Avoid all superfluity of words and
needless speeches.

Affirm no more than thou knowest
to be true.

To keep thy life in holiness.

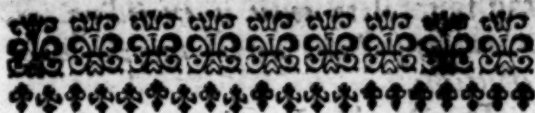
Do all things as in Gods sight.

Eschew the company of those that
are ill-disposed.

Think daily of thy death, and that
last great account.

By W. PERKINS.

Afflictions



*Afflictions, the Lot and Portion
of the Righteous; a benefit to
those to whom they be sanctified,*

I*t is good for me, saith David, that I
have been afflicted; in whose exam-
ple we may behold, that even the
godly themselves are subject to many
afflictions: The dearest of Gods
Children may and do oftentimes suf-
fer afflictions with variety, extremi-
ty, and continuance: Many, saith
David, are the troubles of the righteous;
yea, God doth many times feed his
own Children with the bread of tears,
and giveth them tears to drink in great
measure, and he threatneth even
those with whom he hath made a sure
Covenant, and from whom he will
never take his mercy and loving
kindness; that if they forsake his
Law, and walk not in his Judgements,
he will visit their transgression with
the Rod, and their iniquities with*

Gods chil-
dren sub-
ject to af-
flictions.

Pla. 80. 5.

Note,

Pla. 89. 30

31. 32. 33.

need

B 3

strokes.

Jam. 1. 2. *Strokes.* And Saint James exhorteth
 2 Sam. 23. the faithful to count it exceeding joy,
 1 Sam. 13. when they fall into divers temptations or
 14. afflictions.

Psal. 73. 1. The Prophet David, a man set up
 1 Sam. 20. on high, annointed of the Lord, and
 20. & 22. after Gods own heart, affirmeth of
 9. & 23. himself, that he had been daily punish-
 19, 20. ed and chastised every morning; every
 day that went over his head brought
 with it some affliction or other: he
 was persecuted by Saul, and hunted
 by him as a Partridge on the Moun-
 tains: he was falsly accused by Doeg,
 betrayed by the Ziphims, derided by
 his wife that lay in his bosome, 2 Sam.
 6. 20. Many heart-breakings with his
 children: Ziglax sacked and burnt
 by the Amalekites, which was given
 him by Achish King of Gath, and his
 Wives, that were the comfort of his
 life, were taken prisoners; yea, it
 may appear to all that shall read his
 story in both the Books of Samuel,
 that as if he had been a man born to
 misery, he scarce had one good day in
 all his life.

All Gods
 Children
 taste of af-
 fliction.

Neither was this the case of David
 alone, but even all the Children of
 God mentioned in the Scripture, have
 been

been partakers of the same condition. *Jacob*, on whom God had set his love before he was born, was many wayes afflicted in the greatest part of his life; he was hated of his Brother, and forced to flie into a strange Country, and live as a servant for the space of twenty years. He was vexed with the unkind usage of his churlish Uncle, who notwithstanding his faithful service, changed his wages ten times: he was slandered by his Cousins, the sons of *Laban*: he was grieved with the peevish behaviour of his Wives, and much discomfited by his Children.

Gen. 33.
11.

Job likewise, one of whom the Lord testified, that he was an upright and just man, one that feared God, and eschewed evil; yet his life for a long time was even a Map of misery; it was no small affliction to lose his substance all in a day, to have his Children pitifully dismembred, to have his Wife and Friends to play the miserable Comforters, to add affliction to his misery, and which was worst of all to him, to have the terrors of God to fight against him.

Job 1. 8.

Job 16. 2.
& 6. 4.

Solomon also, of whom the Lord said before he was born, He shall be my

1 Chro. 22

B 4

Son, 10.

Son, and I will be his Father; and concerning whom he promised, that
 2 Sam. 7. his mercy should never depart from him,
 15. as he took it from Saul; yet when he
 turned his heart from the Lord, and
 1 King. II. kept not that which he had command-
 9, 10. ed him, the Lord raised him up Ad-
 1 King. II. versaries one after another, which mo-
 14, 23, 26. lested him with wars all the daies of
 his life; and after his death, ten
 Tribes of the Kingdome fell from
 his Son.

And *Hezekiah*, a man so upright in
 the sight of the Lord, as after him
 none like him of all the Kings of *Judah*,
 was notwithstanding exercised with
 grievous and continual afflictions;
 and first of all *Senacherib* King of *As-*
 Ver. 13, *syria*, came up against all the strong
 14, 15, 16. Cities of *Judah*, and he to make his
 Peace, was constrained to give him
 three hundred Talents of Silver, and
 thirty of Gold, and yet notwithstanding
 all this, he presently after sent a
 17. & 19. great Army against *Jerusalem* to de-
 19, 11. & stroy it; and he was no sooner by
 20. Gods mercy delivered out of this
 danger, but strairway he was visited
 with a sore sickness.

So *Lazarus*, at whose death the An-
 gels

gels were employed, to carry his soul Luk. 16. 2.
 into *Abrahams* bosome, was in his life 21, 22.
 poor, impotent, harbourless, distressed, and unpitied.

Behold likewise those the Apostle The afflicted in the Apostles time.
 speaks of, of whom the world was not Heb. 11.
 worthy, were tryed, some by mock-
 ings and scourgings, some by bonds
 and imprisonment: they were stoned, 36, 37, 38.
 they were hewn asunder, they were
 tempted; they were slain by the
 Sword, they wandred up and down in
 Sheep-skins, and Goat-skins, being
 destitute, afflicted, and tormented.

And as this is true in the general,
 that the Children of God are subject
 to many and great afflictions; so it is
 true also in the paticular, that there
 is not any kind of calamity but it may
 befall a godly man.

What greater grief to godly Pa-
 rents, than to have wicked and grace-
 less children? *Noah* an upright man
 had a wicked *Cham* that scoffed at his
 Fathers infirmities, and therefore he Gen. 6, 9.
 and his posterity were accursed; & 9, 22, 25
Abraham had a wicked *Ishmaels*, that by Gen. 21, 9.
 scoffs persecuted holy *Isaac*: *Isaac* Gen. 26.
 had a prophane *Esaus*, that grieved 34, 35. and
 his Parents, and made his Mother 27, 46. and
 weary. 28, 8, 9.

B 5

weary.

weary of her life, setting himself of purpose to displease his Parents, by taking him Wives of other Nations:

Good *Jacob* was troubled with *Simeon* and *Levi*, brethren in evil: Old *Eli* had Sons that were wicked, and knew not the Lord, who by their vile dealing in lying with women, made the Sacrifices of the Lord to be abhorred, 1 Sam. 2. 12. 17. 22. Faithful *Samuel* had Sons that walked not in his wayes, but turned after lucre, and took rewards, and perverted judgement.

And *David* a man after Gods own heart, had great heart-breaking by his Children as ever Father could have; as first, *Amnon* most beastly ravishing *Thamar*, his own Sister: Afterward, *Absalom* to revenge that Villany, treacherously slew *Amnon*, and in the end rebelled against his Father, drave him out of his Kingdome, and had not God prevented him, would have taken the Crown off his head.

It is no small misery to be exposed to open contempt, and to be made a laughing-stock to base people; and this was *Jobs* case in a high degree; Job 31. 1, as Job 8. 9, 10, this was not offered him

Part I. *Spiritual Flowers.* 31

him by strangers alone, but even in his *Pla. 35. 15*
own Family; and *David* likewise had *16. & 69.*
his part in the same cross. *1b. 12.*

It is a grievous thing to live in prison fast bound in misery and Iron; and yet *Joseph*, a good man, by the *Gen. 39.*
false accusation of his Mistress, was *19. 20.*
put in prison, and so continued divers years.

Jeremy, a man sanctified before he came out of the Womb, was often brought into this affliction; as *Jer. 15. 20. 1, 2. and 32. 2. and 37. 15, 16. 1 Kings 2. and 38. 6.* So likewise *Micaiah*, a *17.*
faithful Prophet, was by *Ahab* put into prison, and was fed with the bread of affliction; and *S. Peter* the Apostle, by *Herod* put into prison, and *Acts 12. 4.*
there both hands and feet bound with *& 16. 23.*
Chains. *S. Paul* and *Silas* also delivered to a cruel Gaoler, which cast *24. Paul and Silas.*
them into the Dungeon of the Prison, and made fast their feet in the Stocks; *Many*
and so were many of the blessed *Mar-* *blessed*
tyrs in the time of Popery. *Martyrs.*

Shipwrack is a heavy affliction, yet *2 Cor. 11.*
S. Paul suffered it thrice, and what extremity he was in, may appear, *25.*
Acts *17. 18, 19, 20.* It is great heaviness *Acts 17. 18.*
to lose a friend, yet *David* lost *Jona-* *19. 20.*
than,

than, whose soul was knit to the soul of *David*. The loss of Children is a great grief to loving and kind Parents, yet *Aaron* lost his two sons, *Nadab* and *Abihu*, consumed with fire both in a moment. *Eli*, a good man, had his two Sons *Hophni* and *Phineas*, slain both in one day: *Job* also had his seven Sons, and three Daughters, crushed to pieces with the fall of a house: *David*, to the exceeding grief of his soul, had *Absalom* his Son taken away in his sin.

It is also a great affliction for a man to be deprived of the Wife of his Youth, which hath long lain in his bosom: And yet this befell *Abraham* deprived of *Sara*, and *Jacob* of *Rachel*. So also a poor woman to lose a loving Husband, as was *Naomi* deprived of her Husband, and left without maintenance: So likewise the Prophets Wife (besides the loss of her Husband) was left in debt, and had nothing to pay; the merciless Creditor came to take her two Sons to be his Bondmen.

It is uncomfortable to die in Child-birth, and yet it was the case of *Rachel*, *Jacobs* Wife; it is fearful to die

die a violent death, and yet good old Eli hearing of the loss of the Ark, fell back and brake his neck. So likewise the Prophet that went to Bethel was slain by a Lyon, and his carcase cast in the way: Good *Josiah* slain in the Wars of *Pharaoh Necho*: Nay, a man may be so left to himself, as he may commit such a sin whereby he may deserve to be cut off by the Sword of the Magistrate, and yet still be the Childe of God; and such was the sin of *David*, by the express Law of God to be cut off, if there had been any Magistrate above him that had power to inflict it.

But besides all these outward afflictions, the Children of God may be and often are subject to inward fear and horror of Conscience. *Job* complaineth, that the arrows of the Almighty were in him; and *David* crieth out, My God, my God, why hast thou forsaken me? And in another place he saith, When I held my tongue, my bones consumed through my roaring all the day long. For thy hand was heavy upon me day and night, and my moisture was turned into the drought of Summer: And in another place he maketh a lamentable complaint,

Gods children
subject to inward
afflictions.

Psa. 38. 2.
3, 4, 5, 6, 7.

Isa. 38. 19.

24.

plaint, as if he had been brought to the very Pit of Desperation. *Hezekiah* that good King complaineth, that the Lord had (like a Lyon) broken all his bones. By this we may see what the condition of Gods dear Children is; therefore the Church of God is compared to a Lilly among Thorns, though it be lovely and beautiful in the sight of God, yet it is subject to many miseries and molestations.

Object.

But some might object and say, Our Saviour Christ hath satisfied the Justice of God for our sins; and therefore God cannot justly punish them again in us.

Answ.

To this may be answered; That God doth not bring afflictions upon his Children as punishments for sin, but he hath other ends for which he afflicteth them.

Gods end
in afflict-
ing his,

Now the ends for which he doth afflict his Children, though they be many, yet they may be reduced to three heads. Some of them are in respect of God, some in respect of us, and some in respect of others.

First, in
respect of
himself.

The end that God aimeth at in respect of himself, is two-fold.

First, Thereby to manifest his own glory: as the man that was born blind,

our

our Saviour said, it was not for his own, nor his Fathers sins, but *that the works of God might be shewed on him.*

No small glory redoundeth unto God by the afflictions of his Children: As the Power of God is more His glory magnified and declared in adversity *encreaseth* than ever it could be in prosperity: For when we are in prosperity, and see no evil, we seem not to stand in need of Gods help; but when God delivereth us out of trouble, then is his power manifested, and we have occasion offered to glorifie him.

Secondly, To declare his anger and indignation against sin; that when the wicked shall see that Gods dearest Children, if they take liberty to sin, do not escape the Rod, they may know what themselves are to look for at his hands.

The ends that God aimeth at in Secondly, respect of us are divers: God which in respect is infinitely good, seeketh nothing in *of us,* afflicting his Children but their good.

First, To correct us for our fault, and so to bring us to Repentance and amendment of life, lest our sin be our destruction.

Secondly, To humble the pride of
our

✓✓

our hearts, by the feeling of our own frailty and misery.

Thirdly, To try and exercise the graces that are in us, and to examine whether we stand as fast to God in the time of adversity, as we seemed and promised to stand to him in time of prosperity, and that it may appear to others what excellent things God hath wrought in us. Thus saith *Job* of his afflictions; he knew they were no punishment of his sins, as his friends would have perswaded him, but tryals of his faith and patience. God will not suffer the Graces of his Children to lie idle in them, as our Faith, our Christian courage, our Patience, and specially our love to God. It is nothing to trust in God when all things go well with us, but when we are in sickness, poverty, or any other calamity, then with *Job* to say, *If thou kill me, yet I will trust in thee*; is a matter of great difficulty, the fire of affliction tryeth the Graces of the godly, but it doth not consume them.

Fourthly, To cast off carnal security, and prevent sin to come; there is such a mass of corruption in the best of us, as that upon every occasion we are

are apt to fall into sin, and for prevention thereof; it is necessary the Lord should afflict us; with one cross God maketh two cures, the chastisement of sin past, and the preventing of sin to come.

Fifthly, By afflictions the Lord doth give us some comfortable testimony of the Resurrection to a better life: for seeing the godly, even for the most part, in this life so evil entreated, they may assure themselves, that in the life to come, there shall be a blessed change and alteration.

Sixthly, By afflictions we are made conformable to Christ, for he was not exempt from the Cross; why then should we look to be exempted from that condition which Christ our Head was to undergo?

Seventhly, By afflictions the Lord doth seal unto us the assurance of our Adoption, *Whom the Lord loveth he chastiseth, and he scourgeth every son that he receiveth,* and he is a Bastard that is not corrected. It is a sure note, that when God seeth sin and smites not, there he detests and loves not: therefore it is said; that he suffered the wicked sons of Eli to continue in their

their sins without correction; because the Lord would slay them: Affliction therefore is a Seal of Adoption, no sign of Reprobation; for the purest Corn is cleanest fanned, the finest Gold is ofteneft tryed, the sweetest Grape is hardest pressed, and the trueft Christian heaviest crossed.

Eighthly, To wean our hearts from too much loving the world and worldly vanities, and to cause us more earnestly to desire and long for eternal life: For as the Children of *Israel*, had they not been ill entreated in *Egypt*, would never have been so willing to go towards *Canaan*: So, were it not for the crosses and afflictions of this life, Gods Children would not so heartily long and willingly desire for the Kingdome of Heaven. As therefore a loving Nurse puts Wormwood or Mustard on the breast, to make the Childe rather to forsake the Dug: so God mixeth sometime affliction with the pleasures and prosperity of this life, lest they should forget God, and fall into too much love of this present evil world.

Thirdly,
In respect
of others.

Last of all; There is a good end of our afflictions in respect of others: If

we

Part II. *Spiritual Flowers.*

41

we be constant and courageous under the Cross, our example is a notable encouragement unto others to tread in our steps. If we be fearful, others may learn what frailty is in man, and thereby may be moved to pity us, and to pray for us, and comfort us, as if it were their own case; and to watch more carefully over themselves.

To conclude, the way to everlasting glory, is by this means as it were chalked out; for hereby all men may see, that whosoever will live Religiously in Christ Jesus, must suffer afflictions.

Hereby it may appear, that the Lord doth not send afflictions to his Children, as punishments for their sins; but he sendeth them for other good ends and purposes.

First therefore, this must teach us *Use 1.* to apply our afflictions, as sickness, poverty, banishment, imprisonment, and the like, unto the right end; not, the more the hand of God is upon us, the more to harden our hearts (as Pharaoh did in Egypt,) but our Visitation must make us better; namely, First, It must make us more penitent for our sins. Secondly, To make us more

more humble in heart. Thirdly,
More stedfast in Faith. Fourthly,
More watchful over our selves, lest
that if we profit not by so effectual
means, our sickness and other afflictions
be unto us but the beginning of
evils.

Use 2.

Secondly; Again, this serveth to
teach every one to judge wisely, not
rashly to conclude, when we see one
afflicted with some heavy cross, that
surely it is Gods judgement upon him
for his sins. So dealt the Barbarians
with Paul, *Act. 28. 3, 4.* So dealt the
friends of Job (though otherwise very
wise men) censuring him to be an
hypocrite, *Job 8. 4. 11. 6. 22. 5, 6, 7.*
and so did the Disciples of our Sa-
viour Christ, when they saw a man
that was born blinde; for whose sin
is it, say they, his own or his Parents?
We must take heed lest we condemn
the Generation of Gods Chil-
dren.

The godly
and the
wicked
differ un-
der the
same affli-
ction.

Saint Augustine hath an excellent
saying to this purpose: Although
(saith he) the godly and the wicked be a-
like afflicted, yet they be distinct the one
from the other, there remaineth an un-
likeliness of the sufferers, in the like-
ness

ness of their sufferings; for as under one and the same fire, Gold shineth and Chaff smoaketh, and under one and the same Flail the Straw is broken in pieces, and the Corn is purged; so one and the same affliction on the godly, and on the wicked, tryeth, purifieth, and melteth the one, but destroyeth and utterly undoeth the other. It is specially to be observed, how he is qualified that suffereth: So one and the same Sun causeth the dung to stink most horribly, and the flowers to smell most sweetly: so that afflictions are like the Red Sea, where the Egyptians were drowned, and the Israelites saved.

Thirdly, From hence the afflicted may gather this comfort: First, That God correcteth him of love as a Father, and punisheth him not as a Judge. Secondly, God will lay no more upon him than he will make him able to bear. Thirdly, God will give an issue to the temptation in due time, as shall be best for him.

Secondly, Again let the afflicted consider, how little his pain is, in regard of that which God could send. First, Doth thy head, thy heart, thy belly,

Use 3.

Necessary
considera-
tions.

Job 217.

belly, or any other part grieve thee? Is one member distressed? yet is not thy case like *Jobs*, all his members were afflicted at once. Secondly, Is thy whole body afflicted? yet is not thy case like *Davids*, when being distressed in soul he cryed out, *My heart trembleth within me, and the terrors of death are come upon me.* Thirdly, Is thy soul distressed? yet is not thy affliction like those that lie yelling in hell, and fire unquenchable, weeping and wailing, and gnashing of teeth, and have not so much as a drop of cold water to cool their tongues.

Against
impatience.

Thirdly, Then let the afflicted think thus with himself: First, Is one member grieved? God could smite all. Secondly, Am I heart-sick? God could enlarge my heart, and therewithal my pain seven-fold more. Thirdly, Am I distressed in soul? God could give me over unto Desperation. Fourthly, Am I distressed both in body and soul? God could throw both body and soul into hell fire.

Punishment less
than desert.

Fourthly, also let the afflicted consider, how much less his affliction is, than he deserveth: *The reward of sin is death; that is, the Curse of God, hell*

hell fire, utter confusion both of soul and body?

Fifthly, Let the afflicted consider, That the best Saints of God have been subject to the like distress: *Jacob* wrestled with God, and prevailed with men, yet subject to sickness: *Job* an upright man and just, yet was he smitten with Ulcers from the head to the foot: *Eli* an holy Prophet, yet he sickned and died. Manifold are the ensamples in the Scripture of the Children of God that have tasted of deep and bitter afflictions, yet may the afflicted gather comfort, that he is the Childe of God, for *he scourgeth every Son that he receiveth.*

No fan-
tasy frees
from sick-
ness.

Sixthly, Let him consider how great the joyes of Heaven are which are laid up in store for him, if he patiently abide the Lords Visitation, even such as *the eye hath not seen, neither hath the ear heard; neither is the heart able to censure*: for he will say with Paul, *I count that the afflictions of this present time are not worthy the glory that shall be shewed to us.* Thus will the hope of the joy to come assuage the pain of the present malady.

Afflictions
bring hea-
ven.

1 Cor. 2. 9

Rom. 8. 18

Seventhly, This is another Argument

The greater affliction, the greater glory.

Gen. 49. 8.

ment of unspeakable comfort to the Children of God, that the greater their afflictions are, the greater shall their glory be. And hereof we have a worthy example of *Joseph*, for after the manifold and great calamities which he endured for many years, he was exalted by *Pharaoh*, made Lord of all his house, and Ruler throughout all the Land of *Egypt*.

And it is worthy to be noted, that for some thirteen years wherein he was afflicted, he was exalted, and ruled in *Egypt* for the space of eighty years, as may easily be gathered out of the story; for he was seventeen yearsold when his Brethren sold him away; he was thirty years old when he was advanced by *Pharaoh*, and he lived Governour of the Land of *Egypt* till he was an hundred and ten years old. Besides, such was the goodness of God unto him, that for the several miseries which he suffered, he received a several reward.

Gen. 37. 2.
and 41. 46

A special note,

First, For the hatred of his Brethren, he obtained the favour of the King and his Nobles.

Secondly, For the contempt and scorn which his Brethren heaped upon

on him, calling him *Dreamer*, &c. He was worshipped of them with their faces down to the ground.

Thirdly, For the party-coloured coat which they stript him of, when they cast him into the Pit, he was arrayed by *Pharaoh* with a Princely robe of fine linnen.

Fourthly, Instead of the Fetters wherewith he was bound in prison, *Pharaoh* put his own Ring on his hand, and a Chain of Gold about his neck.

Fifthly, Instead of the Prison and Dungeon wherein he lay, he was set on the Kings best Chariot (save one) and carried in great pomp through the City.

Sixthly, Whereas before he was contemned of all men as a stranger, as a servant, and a prisoner, he is now honoured of all men, by bowing the knees at the Kings Commandment.

Seventhly and lastly, Instead of his Fathers house, from which he was exiled and banished, he had Dominion in all the Land of *Egypt*. So true is that saying of an Heathen man, *The greater torment a man endureth, the greater shall be his glory afterwards.*

C

✓ Eighthly,

Prepara-
tion for
afflictions.

Eighthly, This serveth to admonish us, that seeing afflictions are the Lot and Portion of Gods Children in this life; therefore we should prepare for them before they come. We must be careful to store up grace against a rainy day, that whatsoever shall befall us, we may be provided to bear it: In prosperity it is good to look for adversity, in health to remember sickness; there is nothing that maketh afflictions more bitter and grievous unto us, than because it taketh us many times on the *blinde side*, before we see it, or dream of it, when as misery that is foreseen doth little hurt us. Affliction is like the *Basilisk*, of which it is written, that if it see a man before he see it, it killeth him; but if he see it first, it hath no power to hurt him.

Note.

Simile.

Affliction
Gods lo-
ving Cor-
rections.

Ninthly, This teacheth us to be patient in all the afflictions that God layeth upon us, because they are his loving Corrections, in regard of our faults and infirmities. The more we struggle and strive under the hand of God, the less we prevail; and the more we provoke him to displeasure, as a Father that hath an unruly Son that

Note.

Part I. *Spiritual Flowers.*

49

that will not take correction, binds him to a Form; but the sooner we yield our selves to his will, and kiss the Rod, the sooner we shall be delivered. Hereby it appeareth, that afflictions sanctified, do administer exceeding comfort to the Children of God, in that they are not only a pledge of their Adopri^{on}, but they produce also many blessed and gracious effects.

Benefits that accrue to the godly from afflictions.

First of all, It is a means to purge out the dross of that natural corruption that is in us; it is with us as the Prophet saith of *Moab*, We are like *Wine that is settled upon the lees*, and frozen in his dregs, and hath not been powred out from vessel to vessel: so we are full of natural corruption, till the Lord by affliction doth refine us.

Effects of affliction.

Jer. 48. 11.
Zeph. 2. 10

Affliction (as one saith well) is unto the Children of God as the Flail to the Corn, the File to the Iron, and the Fire to the Gold: The Goldsmith taketh not the gold out of the Forge till he sees it well and thoroughly purified: In like manner, God doth not remove the afflictions of his Children, till they be thoroughly refined. Affliction is the Lords pruning-knife,

knife, wherewith he cutteth away from us all withered and unprofitable branches.

Hol. 5. 15.
Note.

Secondly, Affliction being sanctified, is a singular help to further our conversion, and to bring us to a sight of our sins, and a godly sorrow, and to drive us home to our heavenly Father by true repentance: *In their afflictions, saith the Lord, they will seek me diligently*: Misery made the Prodigal Childe to return and sue to his father for grace and mercy. As sin shutteth up a mans eyes, so affliction openeth them: And hereof we have a worthy example in the Brethren of *Joseph*; for the space of twenty years they were never touched with any remorse for their unnatural cruelty in selling him to the *Ishmaelites*; till at last coming into *Egypt* to buy Corn in the time of famine, and perceiving *Joseph* to speak roughly to them, and to charge them to be Spies, and fearing imprisonment, or some other harder usage, then they began to call their sin to remembrance.

As one that is fast asleep will not awake unless he be raised up by thrusting, or by some violent motion: so, many

ny lie snorting in the long custome of sin, and never think of repentance, till the hand of God be upon them. O blessed is that affliction that draweth a sinner to come (upon the knees of his heart) unto Christ, to confess his own misery, and to implore his endless mercy! O blessed be that Christ that never refuseth the sinner that cometh unto him, though weather-beaten by affliction and misery!

Thirdly, Affliction is a notable means to humble the children of God, and to beat down their pride. So long as all things go well with us, and we are free from the Cross, our flesh is puffed up, and can hardly be kept under. The leaven of old *Adam* is in us, and maketh us swell in pride; and such is the foolish pride of our hearts, that we are least for God, till by some affliction or other he humble us, and bring us down. Thus was it with the Prodigal Son, as soon as he had got Luke 15. 17. &c. his portion, he was all affaunt, he could stand on no ground, he knew not himself, but when he had wasted his substance, and was pinched with famine, his pride was

C3 daunted,

daunted, and he was glad to come home by weeping-cross. So was it with *Hagar* when she had conceived a
 Gen. 16. 4. Childe by her Master *Abraham*; yea,
 9. *David* himself, though otherwise an holy man, had a spice of this disease, *Psal.* 30. 6, 7. *In my prosperity* (saith he) *I said I shall never be moved*: But the case was soon altered with him; for (as he saith in the next words) the Lord did but *hide his face*, and did bring him into some affliction, and straightway he *was troubled*. And therefore affliction is counted very necessary and profitable, because it causeth a man to know himself; as we see by common experience, when God afflicteth a man either with ignominy, disgrace, poverty, sickness, loss of children, or any other cross, though before he were never so proud, and carried himself never so high, yet then he beginneth to droop, and let his feathers fall.

Fourthly, Affliction worketh in us pity and compassion towards our Fellow-Brethren that be in distress and misery, and to condole their estate; for which purpose Christ himself would suffer and be tempted in all things

things like unto us, (sin only excepted) that he might be a merciful High-Priest, touched with the sense of our infirmities.

Secondly, Affliction is a special means to make the godly much better; for that which *Solomon* saith of Children, is also true of aged persons; *That folly is bound in the heart of the Childe, but the Rod of Correction shall drive it out, Pro. 22. 15.* When God correcteth his Children it is but to nurture them, *1 Cor. 11. 32.* The Lord knoweth, that a Son set at liberty, runneth into such licentious courses, that he is a shame to his Father, and a grief to his Mother; and therefore he will not suffer his Children, whom he loveth most tenderly, to go on in their sins, lest his Name should be dishonored, and his Gospel evil spoken of.

Thirdly, It is a means both to manifest unto others the faith and virtues which he hath bestowed upon us, as also strengthen those who have not received so great a measure of Faith as we: and were it not that we did see many of those, whom we know to be the undoubted Children of God,

to have endured such afflictions and calamities before us, the greatness of the misery, and crosses which we endure, would make us doubt whether we be the Children of God or no.

Fourthly, It makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings.

Fifthly, Affliction is an excellent means to enforce us and stir us up to prayer, yea, even those that never thought to pray, as Atheists and wicked persons, when any trouble lieth upon them, are driven to pray whether they will or no. *David* reckoneth up a Bedroll of such persons, *Psalms* 107. Howsoever peradventure in the time of their prosperity, they cared but a little for the Lord, yet now they cried unto him in their trouble, and he delivered them out of their distress, *Verse* 6. 13. 19. 28. So that trouble and distress will make a man cry unto the Lord, and betake himself unto his prayers. So was it with the Mariners that entertained *Jonah*: And the proud King of *Ninive*, with all his people, when they heard the sudden

Note.

Jon 1. 5. &
3. 8.

den destruction that was threatned against them by the preaching of *Jonah*, they cried mightily unto God: And that wicked *Manasseh*, who did ^{2 Chro.} very much evil in the sight of the ^{33.6.} Lord to anger him, shedding innocent blood exceeding much, till he replenished *Jerusalem* from corner to corner; yet when God brought unto him the Captains of the King of *Asshur*, which took him and put him in ^{16.} Fetters, and bound him in Chains, and carried him to *Babel*, then when he was in tribulation, he prayed to the ^{2 Chro.} Lord his God, and humbled himself ^{33.12.} greatly before the God of his Fathers: Yea, the godly themselves are never so fit to pray, as when they be in afflictions, and never do it with that fervency, as when some cross or calamity is upon them: We are like ^{Simile} little Chickens, which when the weather is fair, and there is no danger towards, straggle abroad from the Hen; but if any Hail-storm come upon them, or a Kite hover over them, then they are glad to run under her wings for shelter. The truth of this we may see in the Children of *Israel*, *Exod. 2. 23, 24.* and *Judges 3. and 4. Chap.*

Sixthly, Affliction doth contain the Children of God in obedience: The people of *Israel*, when the hand of God was upon them, either by war or famine, or any other calamity, carried themselves very religiously, and walked in obedience to his will: But when he gave them all things in abundance to enjoy, as *Dent. 32. 1. 14, 15.* *They forsook God that made them, and regarded not the strong God of their Salvation.* And this doth *David* confess of himself, when he saith, *Before I was afflicted I went astray; but now I keep thy Word.*

Seventhly, It helpeth to tame and subdue the unruliness of the flesh, that it may be better subject to the Spirit: It is a great benefit to have the flesh, with the cursed lusts and affections thereof, to be mortified and subdued; for it is one of those deadly Enemies of our Souls, with which we must fight and encounter while we live; the Children of God therefore have cause to rejoyce, that it doth please the Lord by our outward calamities to tame the flesh, that so they may with less difficulty and danger get the Mastery of it.

Eighthly,

Eightly, It is a means to withdraw our hearts from the love of the world, and to raise them up to heavenly things: We are like foolish Children that would not willingly be weaned from the breast, and therefore their Mother annointeth the Nipples of her breast with some bitter thing, to make them out of love with it: So if we might have our wills, we would always hang upon the breasts of the world, and would never leave sucking, if the Lord did not powder our desires with the Cross, and make them bitter unto us. The Children of *Israel* were grievously afflicted in *Egypt*, to make them the more earnestly to desire to possess the Land of *Canaan*; yet we see how hardly they were brought to depart from thence; when they were in the way to the Land of *Canaan*, they would have often turned back to their flesh-pots, their fish, their Cucumbers, their Peppons, &c. If they had lived in preferment there, and enjoyed the fat of the Land, as they did in *Joseph's* time, it would no doubt have been a hard matter to have perswaded them to depart; so it fareth with the most of us,

Our love
to the
world.

we

we are in this world as in a Sea of misery, never out of one danger or other: yet such is our folly, we love to be here still: VVhat would we do if we had nothing to molest us? It is therefore the mercy of the Lord to prevent this evil, by disquieting his Children with manifold afflictions, as wars, robberies, poverty, banishment, and the like: sometimes with wicked Children, and the death and loss of Children: And if the Lord do spare them in all these things, yet lest they should swell with vain-glory, or rejoyce with foolish confidence, he chastiseth them with sickness and diseases, that they may learn how frail all earthly things are, and lift up their eyes to heaven, where that uncorruptible Crown is laid up for them. And thus the Lord in his unspeakable goodness many times diminisheth the health of our bodies, that we may the more earnestly desire the salvation of our souls: He taketh away the things of this life, that we may most carefully seek after the things of a better life; so that afflictions are like to a great storm at Sea,

to make the godly to wish to be in *Simile* heaven.

Ninthly, Afflictions do save the Children of God from hell and condemnation: If God should let us alone, we would never rest till we run headlong to hell: Therefore it is the Lords mercy to lay the Rod upon our backs, to prevent us, and to make us see in what danger we stand, and this is that which Job saith, *The Lord openeth the ears by correction*, that so he may keep back their souls from the pit: What greater benefit can one do to him that is desperately given to make away himself, then to prevent him, and save his life? So there cannot be a greater benefit to us, when we are ready to drown our selves in perdition by our sins, than that the Lord by his corrections should stay us, and hold us back.

Job 33. 16.
18.

Tenthly, Last of all, afflictions do fit and prepare us for the Kingdom of Heaven, as the parching heat of the Sun ripeneth the Corn, and maketh it fit to be carried into the Barn; so doth affliction ripen the godly, that they may be meet to be gathered into Gods Barn. And this is

Apoc. 21.
27.

21.
31.

Heb. 12.
14.

Use.

is done two wayes: First, because by affliction (as we have heard) we are purged and purified from our sins, which else would hinder us from coming there: For no unclean thing shall enter into Gods Kingdome. As Gold must first be purified before it be laid up in the Kings Treasury, and as Wheat must be cleansed from the Chaff before it be laid up in the Garner, so must it be with us. Affliction is the fire, the Fan, the sife, &c. to make us pure for his Garner. Secondly, affliction prepareth us for Heaven, because it is a means to work holiness in us, without which no man shall ever see the Lord. We see then by all these gracious effects and blessed fruits which affliction bringeth with it, that we may say with David, *It is good for me that I have been afflicted,*

This should teach us first of all, to perswade our selves of this great and excellent good that affliction bringeth with it, that so we may account it exceeding joy when we fall into it.

Secondly, To endeavour by all means to profit by the afflictions that God layeth upon us.

Thirdly, To be patient under the Cross,

Cross, though it lie heavy upon us, and make us smart to the very quick.

Amongst the manifold afflictions whereunto the Children of God are subject, let those visited by the hand of God with sickness, for the more patient and joyful undergoing the same, consider these things following. Comforts in sickness to the children of God.

First, That as God of all other afflictions, so of sickness is the Author; the Scriptures manifest the same: *The Lord shall make the Pestilence to cleave unto thee, till he hath consumed thee from the Land, whither thou goest to possess it.*

The Lord shall smite thee with the Consumption, and with a Fever, and with a burning Ague, and with fervent heat.

The hand of the Lord was against the City, with a very great destruction, and he smote the men of the City, both small and great, and they had Embrs in their secret parts. 1 Sam. 3. 9

Secondly, That God is the Author of sickness. First, we must not ascribe our sickness to Chance or Fortune. Secondly, not to look too much to the means

means of thy sickness; as to cold, surfeiting, infected houses, or the like; but lift up thine eyes to heaven, remembering the Lord hath sent it. Thirdly, not to storm against sickness with murmuring or impatience. Fourthly, in sickness seek to the Lord for remedy, for he sent it, and he must take it away: so it is written; *Come let us return to the Lord, for he hath spoiled, and he will heal us; he hath wounded us, and he will binde us up.*

Hof. 6. 2.

What we must not do in sickness.

1 King. 1. 3

First, We must not therefore seek ease by unlawful means, as by witchcraft, conjuring, charming, &c. For *Abaziah* is rebuked, because that in his sickness he sent to ask counsel concerning his recovery, of *Baalzebub* the god of *Eckron*.

16. 12.

Chio.

16. 12.

Secondly, We must not depend too much upon the lawful means, as upon the Physician, &c. It is noted for the sin of *Asha*, that being diseased in his feet, he sought not to the Lord in his disease, but to the Physicians only.

Sin the cause of sickness.

If any ask, what provoketh the Lord to strike man with sickness? The Scripture telleth us, that the sin of man is commonly the cause why he

he is smitten with sickness. If you will not obey me, nor do all the Commandments, &c. then will I also do this unto you: I will appoint over you fearfulness, (or a hasty Plague) a Consumption, and the burning Ague to consume the eyes, and to make the heart heavy. Lev. 26. 14, 15, 16.

Dauids mistrust in numbring the people, was scourged with a Plague of threescore and ten thousand men. 2 Sam. 24. 15. Of the Plague, we have among the rest, these particular sins set down as the causes of it. The usual causes of the plague Exod. 5. 3.

First, The neglect of Gods service, *Moses* and *Aaron* desired leave of *Pharaoh* to go to Sacrifice to the Lord in the Desert, lest for want thereof, he bring upon them a Pestilence.

Secondly, The abuse of the Sacraments: For this cause (saith *S. Paul*, that is, for abusing the Lords Supper) many are weak and sick among you, and many sleep.

Thirdly, Disobedience to Governours: The *Israelites* for rebelling against *Moses* and *Aaron*, died of the Plague, fourscore thousand and seven hundred. Num. 16. 49.

Fourthly, Murmuring against Gods

The

Nam. 24. The *Israelites* murmured against God,
 3. 11. because he led them no sooner into
 Num. 21. the Land of *Canaan*, therefore he
 3. 12. threatened to smite them, and to de-
 stroy them.

These sins and offences are princi-
 pally among others, the most sensible
 and apparent causes of the Plague a-
 mongst us. And in as much as sin is
 commonly the cause of sickness, it
 should teach us:

Use 1. First, Not to look too much to the
 means whereby, or the manner how
 thou art afflicted; but look especial-
 ly to thy sin, as the principal cause of
 it.

We say commonly, I took my
 sickness by such a journey, by such a
 surfeit, in such an infected house, &c.
 True, these were the outward means:
 but it was thy sin within thee which
 provoked God to offer these means to
 thee, and make them strong and ef-
 fectual to afflict thee.

Secondly, When thou art visited
 with sickness, enter into an examina-
 tion of thine own heart what sins do
 principally reign in thee, and do
 provoke God to smite thee. in that
 manner

Thirdly,

Thirdly, By fasting, prayer, and re-*use 3.*
pentance, turn to the Lord thy God,
that he may in mercy forgive thy sin,
and consequently take away thy affli-
ction: For this purpose read the sixth
Chapter of the second of *Chronicles*,
touching the prayer that *Solomon* made
unto the Lord, at the finishing of the
Temple, and observe the Lords an-
swer to *Solomon* again in the seventh
Chapter of the same book, 12, 13,
14. verses, read them, and observe e-
specially in the 14. verse, where the
Lord saith; *If my people which are*
called by my Name, shall humble them-
selves, and pray, and seek my face, and
turn from their wicked way, then will I
hear from heaven, and will forgive their
sin, and will heal their Land.

Hereby it may further appear, that *Note.*
sin is usually the cause of afflictions:
If therefore thou be afflicted, and de-
sirest to be free from the cross, note
what the Lord requireth of thee;
namely, First, to humble thy self. Se-
condly, to pray. Thirdly, in thy pray-
er to seek his favour. Fourthly, to
turn from thy wicked wayes, and then
saith the Lord, I will forgive thy sin,
and make whole the Land. VVhere
further

further observe, that till sin be forgiven, the judgement remains.

Use 4.

Fourthly, Learn thereby to loathe and avoid, yea to flie from sin as from a Serpent, which so incenseth God, and afflicteth thee. But note by the way, that sin is not alwayes the cause of the cross (as hath formerly been shewed) as may appear by the answer of Christ to his Disciples concerning the man that was born blinde, and by his answer to those that shewed him of the *Galileans*, whose blood *Pilate* had mingled with their own sacrifices. Therefore when thou seest thy Neighbour afflicted, neither judge him rashly to be worse than thy self, nor excuse thy self presumptuously to be better or more righteous than he.

Joh. 9. 1.

Use 5.

Fifthly, In thy sickness (especially in the beginning thereof) exercise thy self in prayer, wherein first desire of God, the sight of all thy sins, which being found out, put thy self before the Judgement Seat of God, and with grief and sorrow of heart confess unto God all thy known sins, especially thy capital offences, whereby thou hast most displeased God.

God. Secondly, lay them open with all the circumstances of time, place, and manner how they were committed, as may seem most to aggravate the heinousness of thy sins, and to shew the contrition of thy heart for the same. Thirdly, lift up thy hand, and acknowledge thy self guilty before the Lord of Eternal Death and Damnation, for those thy hainous sins and transgressions. Fourthly, having thus accused and judged thy self, cast down thy self before the foot-stool of his Throne of Grace, assuring thy self that he is a merciful God. Fifthly, cry unto him from a sorrowful and penitent heart for mercy and forgiveness, as earnestly as ever thou knewest a Malefactor crave pardon at the Seat of an Earthly Judg. Sixthly, beseech him to give thee faith to believe the free pardon and forgiveness of all thy sins, and to blot them out of his remembrance, as if they had never been, promising amendment, and never to commit the like again. Seventhly, desire earnestly that he would be pleased to give thee patience, with willingness to undergo

undergo that justly deserved affliction that is upon thee. Lastly, humbly beseech him in his own good time to vouchsafe thee a gracious and happy deliverance, either by life or death, as shall seem best to his heavenly Majesty.

Use 6. Sixthly, Exercise thy self in reading of the Word of God, where thou mayest find, first, examples of Gods mercy shewed upon the afflicted: Secondly, comfortable promises of strength and deliverance made to the Saints afflicted. Thirdly, instructions how to bear, and what use to make of thy afflictions: *Thy word, said David, is sweeter than the honey and the honey-*

Pla. 19. 10 comb. And again he saith, Except thy
Isa. 66. 23. Lam had been my delight, I should have
Psal. 119. perished in mine affliction.

Use 7. Seventhly, Meditate of the other life which thou art passing unto, where thou shalt have Sabbath upon Sabbath, that is, rest for evermore, where the Lord shall wipe away all tears from thine eyes; here shall be no more sorrow, grief, or pain, but joy unspeakable and glorious, to be continued for ever.

Use 8. Eighthly, Having by prayer recommended

mended thy self to God in Christ, let thy next care be,

First, to seek the help of the Physician, and all other lawful means for thy recovery; for who so despiseth in sickness, the lawful means which God hath appointed for recovery, that man is guilty of his own blood, in the presence of the Lord.

What is to be done in sickness after peace is made with God.

Secondly, to set thy house in order by making thy last Will and Testament (if it be not made before) if it be made, peruse it, confirm it, seal it, and deliver it to some faithful friend in the presence of some honest witnesses.

Thirdly, in making thy Will, be careful to take the advice of some religious and wise friends, that thou mayest the better bestow thy benevolence, and contrive thy will according to Law, thereby to cut off contention and strife amongst those whom thou leavest behinde thee.

Fourthly, be sure, before sickness doth increase, and thy memory fail, to finish thy Will, lest it prove a dorement and no Testament, and so be an occasion of trouble, when otherwise it might be well prevented.

Fifthly, to prevent future inconveniencies,

niencies, remember especially two things. First, if God hath blessed thee with store of outward blessings, make thy Will in thy health; it will neither separate thee further from thy goods, nor hasten thee sooner to thy end; but withall, be an occasion of much peace and quiet to thee: For when thy house is put in order, thou hast the fitter time to set thy soul in order. Secondly, if God hath given thee Children, according to thy ability give every one of them a portion in thy life time, and dispose thereof so, as they may have occasion to bless and not curse thee, and love each other in thee, and for thee, by seeing thy equal and affectionate love to every of them; and not to do as many do, give most to one, and little to the rest; make one a Gentleman, and the rest Beggars: And this be careful to observe, let those be dearest to thee that are nearest to God; but if thou hast no Children, and hast a purpose to do good, (considering the shortness and uncertainty of thy life; and the unjust dealing of others after thy death) be thine own Administrator, make thine hands thy Executors, and thy

Part I. *Spiritual Flowers.*

71

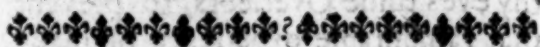
thy eyes thine Overseers, to prevent that lamentable experience of many dead mens Wills, that have either been concealed, utterly overthrown, or quite altered by cavils and quirks of Law.

Sixthly, Last of all, and not the least of all, in the making of thy will, be careful whom thou choosest to be thy Executors and Overseers, make choice not so much of rich friends, as of wise and religious friends; for he that feareth God most, will be most careful to see the execution of thy will, according to thy true intent and purpose.

The want of this care, the undoing of many widdows and children.

D

Short



Short Rules sent by Mr. *Richard Greeneham* to a Gentlewoman troubled in mind, for her better Direction and Consolation; as also very necessary for every Christian to be exercised withall.

THose temptations shall be laid to your charge; whereunto you yeeld, &c. *Yeeld not therefore, but resist, as S. James biddeth.*

2. No motion shall hurt you, whereunto you give not consent in heart: you have no sin which in heart you long to be freed from; you want no goodness which in heart you covet to have.

Against distrust.

3. Where sickness is at the highest, there is hope of diminishing: so likewise in temptation.

Note.

4. It is a great mercy of God to discern a temptation in time of temptation.

5. When you would do any good, or receive any good, offer up your endeavours,

deavours, actions and means, in a Sacrifice to God in Christ; beseeching God to give his holy Spirit to sanctifie his own sacrifice: for out of Christ all is sinful, though in it self good and commanded.

6. If you have received but a little release of temptation, give thanks, and you shall have more.

7. It is a sin, and common one too, as well to deny Gods gifts, as to presume of them.

8. Temptations smothered, as fire, burn more inwardly.

9. Be perswaded alwayes you are in the presence of God and his Christ, and frame your actions accordingly, for otherwise much evil will ensue.

10. Be more afraid of secret sins, than of open shame; lay this foundation sure, that there is mercy with Jesus Christ.

11. Remember the former mercies you have received, and think your present estate to be none other than the estate of Gods children. If you be grieved, pray to God, relieved praise him; and then you shall be sure to prevent impatience: for there is a vicissitude of grief and comfort,

as of light and darknesse.

12. Beware of a discontented mind in any case; yea, be contented to have your desires denied you of God; and if your prayer be not heard of God, vex not your self too much, neither vehemently cover, nor be grieved for any thing, save the not having or loss of the favour of God; and thereby you shall justifie both his wisdom and providence.

Two excellent
graces.

13. Labour for meekness and patience, and be ready to kiss the Rod, and to offer up all to him of whom you have received your self; for if you struggle, it will fare with you as a Bird in a Ginne, the more she striveth, the faster she is. We must use the Word in troubles and temptations, as a sick man doth his meat, which though he eat against the stomach, and presently feeleth no benefit of it, yet we know by experience it doth him good, and himself afterward shall perceive it.

14. The patient bearing of misery, is an acceptable Sacrifice to God; for when the *Goldsmith* putteth a piece of gold into the fire to make better use of it, it seemeth to the unskilful,

skilful, that he utterly marreth it. So the Children of God in affliction, seem to the judgement of the natural man, undone and brought to nothing: but spiritual things are spiritually discerned.

15. Believe alwayes your Estate to be the work of God, and vary not therein; for a Sparrow falleth not but by his providence: and your humiliation, your consolation, is the glory of God, and the good of many others.

Note the difference between Gods dealing and Mans judging.

16. Beware that you do not often alter your judgement of your estate, as saying sometimes, it is Gods work, sometimes Melancholly, sometimes your weakness and simplicity, sometimes Witchery, sometimes Satan: for these divers thoughts will much trouble you. You may think Melancholly to be an occasion, but no cause; and so of the rest. Therefore look stedfastly to the hand of God, surely trusting on this, that he not only knoweth thereof, but that whatsoever is done directly or indirectly, by means, or immediately, is all done and governed by his Divine Providence for our good.

Note.

D 3

17 Say

17. Say not, you cannot be helped, for that may hinder the work of God. Say not, if I were in such a place, and such a place, I should be well ; for God is infinite , and therefore every where , as well where you are , as where you would be.

18. Whereas, in consideration of the falling away of many , excelling you both in the age and graces of the new birth, you fear you shall not persevere unto the end : your meditating and collection is good , so long as it preserves you from the carelessness of the flesh ; but it is evil when it would dissolve the assuredness of your faith. Indeed so long as you look upon your selves, you have cause to fear , because you are unable to prolong , as you are to begin your new birth : but if you look to God, you have nothing but matter of faith, for whom he once loveth, he loveth for ever ; and thou mayst ever have comfort though thou think thy self forsaken. Again , as a man swimming in the deep waters , is never in danger of drowning so long as his head continueth above the water : So , though you swim in deep Seas of dangerous temptations, yet
are

are you sure and secure, because Christ Jesus your Head is still above all your troubles; and therefore able to draw you (his members) to the shore of salvation, without all peril of perishing.

19. Believe that God the Father doth govern your temptations; that the Holy Ghost doth and shall assist you; that Jesus Christ was tempted to overcome in you; that the Saints on earth do pray for you, even those which never knew you; but do pray for the tempted ones. This consideration will uphold and stay thee up though in the depth of troubles.

20. None can judge of the work of the Spirit, but by the light of the Spirit, as none can judge of the Sun, but by it self.

21. Dispute not with God, lest you be confounded; nor with Satan, lest you be overcome.

22. Be ever perswaded your punishment is far beneath your sin; and this will make us patient and thankful.

23. In such multitudes of Gods mercies as you enjoy, marvel not you have some crosses, lest we should pre-

Note.

sume: likewise blessings with crosses, lest we should despair.

24. In any outward blessing which you see you cannot have, beseech God you may never be vexed for it.

25. No shame, grief, or sorrow pleaseth the Lord, which goeth altogether separated from a sweet perswasion of his favour. Again, our pleasing our selves in the assurance of pardon, is not acceptable to God; which altogether respecteth the care of espying, bewailing, and avoiding of sin. Wherefore let this be the bar and bond of your affections in these cases: so long as Christ goeth with you, so long as the mercies of God accompany you, so long as the Grace of the Spirit shineth upon you, be dealing with your sins, and condemn them unto death. Likewise while you are tender of Conscience, afraid of sin, reverently perswaded to walk holily with your God, laugh at Satans accusation, despise instructions, set at naught the terrours of hell. You never erre but by failing in one or both of these points; (that is) either in your griefs, you are grieved without comfort; or in your joyes, you re-

Note.

Note.

rejoyce without reverence. And as in unnecessary griefs you find no spiritual pleasure, so in unadvised joyes you can finde no spiritual profit.

26. It is the policy of Satan to blinde and besot with a quiet possession of an unjust mirth, thereby to keep them from a true sight of their sins, so to oppress the sweet Flock of Christ with false and causless fears, thereby to keep them from the glorious feeling of their Redemption. He knoweth (to his grief) that joy may be temporally interrupted, but not finally or eternally denied you, therefore he plyeth himself, though he cannot extinguish it, yet to diminish your just and Royal Right in your Christ: in regard whereof, you all stand guilty of not maintaining the Lords Royaltie given to the Elect, if in the least measure you yield to these slavish fears of the Adversary. This subtil Serpent is not ignorant that by these pensive practises he doth wear to a dulness the edge of your prayers, and that he draweth from you with an uncomfortable tediousness the fruits of your faith:

Note Sat-
tans poli-
cy.

Note.

and consequently by these means you are deprived of the fruit of a more comfortable service of your God. The weak ones fearing also by your example the profession of Christ to be strict and comfortable.

Note.

27. A strait course of Religion is somewhat an uncomfortable companion; but blessed be that mortification which so far estrangeth us from the world, that it changeth us to the similitude of Christ; to whom we must be conformed in sufferings, that we may be like him in glory: Suffer not your heart to be strict, narrow, and uncomfortable in heavenly things, this draweth away both the breath, blood and life of true godliness. The Lord keepeth us from evil. The Lord satisfie you with gladness. The Lord give you the spirit of prayer, and hear your prayers. The Lord be your teacher and your comfort: *O pray, pray, pray*, It is the best sacrifice to God and the most comfortable duty you can do. I am loath to put you in mind of these things, you have many careful for you in other things: Oh pardon me if I be bold in this one thing, I trust I rejoyce more in the good of
your

your soul, than ever I should rejoyce in the fruit of mine own body. It would be a thousand deaths, yea a thousand hells unto me, to see your souls miscarry. Oh let me be accepted more than a civil friend, more than a friend of the world, give me this benefit to be thought further than a friend of the flesh.

A short Direction for the daily exercise of a Christian, both on the Sabbath day, and also on the Week-dayes. And here first what exercises are to be done upon the Week day, unto the daily practice of a Christian life.

EVERY morning so soon as thou hast broken off thy sleep, though presently thou do not rise, yet presently remember, so soon as thou dost awake, thou awake with God, that is, enter into holy and Divine Meditations; and let thine heart be taken up about heavenly things. As for example,

In the Morning.

1. To

1. To meditate on Gods kindness and love towards thee.

Pla. 43 4. 2. To meditate upon the great refreshment which by that nights rest thou hast received, and the manifold dangers of the night which thou hast been preserved from, by the which many have miscarried, and so mightest thou, had not the Lord defended thee from it.

Pla. 119. 3. To meditate upon thy sins, thy deliverance from the guilt and punishment thereof by Christ: as also upon the changes and alterations in the world, upon the pains of hell, and the joyes of the world to come. These and such like Meditations will keep thy minde from idle and wandring wicked thoughts, they will revive thy soul, and take order for the better keeping of thy life in a godlie and religious course all the day after.

The second Exercise.

The Morning Prayer.

AFTER thou art risen, let it be the first work thou takest in hand in the Morning, to betake thy self to prayer to Almighty God, that throughout

our the whole day following, God Dan. 6. 10
 may bless thee in thy labours, and Hof. 4. 2.
 thou mayst be in safety, under his pro- Psa. 116.
 tection. And let this be done solemn- Note.
 ly upon thy knees (and not as many
 do lazing upon their beds) that it may
 be done with an humble, pure and
 sincere devorion. If thou be an house-
 holder, or Master of a Family, let it
 be thy care to be stirring with the ear-
 liest, and so call together thy Family,
 and there with them solemnly, and
 upon thy knees, offer to God the Sa-
 crifice of Prayer and Thanksgiving,
 either in that form of prayer, which
 in the latter end of this same Treatise
 I have set down, or in some other,
 tending to the same effect.

The third Exercise.

Imployment in our Calling.

After prayer ended, betake thy Gen. 3. 19.
 self to thy ordinary Calling and Eph. 4. 28.
 Vocation, or do that whereunto thy 2 Thes. 3.
 ordinary business calleth thee; and 6. 10.
 see that thy familie do the like, re-
 member that thou must give account
 for the time idleslie spent; and yet in
 thy labour take heed that thou do not
 mind thine own profit in such wise,

as

as that thou cool any grace thereby,
or quench holy affections in thee.

Rules for the behaving of thy
self Christian-like in imploy-
ment about thy worldly busi-
ness, and enjoying the benefit
of the same.

I. **K**eepe a narrow watch over thy
heart, words, and deeds continu-
ally: and see that thy time be not
idly, carelessly, or unprofitably
spent. Follow thine own business,
shun meddling in other mens matters;
be not a Tale-bearer, nor a Tale-re-
ceiver; deal justly and uprightly with
all men, let thy conversation be with-
out covetousness, and without prodi-
gality; serve the Lord in singleness
of heart: be doing good, and abstain
from all appearance of evil.

How to behave your self in Company.

II. **I**N all companies, whether it be of
Pro. 29.5. thine own Family, or Strangers, be
Col. 3. 12. they superiours, equals, or thy inferi-
Jude 20. ours, have a special regard so to carry
Jam. 3. 6. 2 thy
Heb. 10.

thy self, as to be harmless and free from giving any evil example, either by word or deed, but carefully mark and shun the occasion thereof, and provocations thereunto, which will bring thee much peace and content.

How to behave thy self in solitariness.

When thou art free from company, and in solitariness III.
 lone by thy self, have a care that thou do not spend that time ill; (that is) that in thy behaviour thou attempt none evil and unlawful thing, and that thy thoughts be not ranging or wandring, but keep within compass, for if thy thoughts be not taken up with good, they will be with evil. Be frequent at such time in Divine Meditations, and Soliloquies unto God, redeeming the time to the best use that thou canst.

2 Tim. 6.

Eph. 5. 16.

Mat. 13. 8.

Psa. 19. 14.

How to use Prosperity.

IF thou be in prosperity, and hast store of this worlds good, be circumspect and wary that thou dost neither swell and be insolent, neither idly nor loosely abuse the same to carnal liberty, but use them soberly, and

Jer. 9. 23.

Luk. 6. 29.

1 Tim. 4. 8.

Josh. 15. 9.

Psa. 3. 2.

Note.

and to the good of Gods Children,
and be so much the more fruitful in
good works, by how much the more
thou hast received them. If thou be
in misery, affliction, or calamity, fret
not, neither be impatient in them, but
receive it meekly, and make good use
thereof.

Psa. 5. 7.
Jam. 1. 2,
1 Pet. 1 6.

The fourth Exercise.

Giving thanks before and after Meals.

WHEN thou addest thy
self to Dinner or Supper; or
when thou receivest any good blessing
at the hands of God, remember that
thou be still thankful unto him. Put
not a morsel of any thing into thy
mouth in thy meal, before thou hast
desired Gods blessing upon it; and
after that thou hast received it, and
fed thy self with it, forget not to re-
turn Thanksgiving unto the Lord for
it; and think not this sufficient if thou
thy self perform this duty, but have a
care to cause thy Children, thy ser-
vants, and all thy familie to do the
same.

Ephes. 5.
Heb. 13.
Psa. 103.

The

The fifth Exercise.

Evening Exercise of Reading, Catechising, Singing, &c.

IN the Evening, when thou makest
an end of thy bodilie work, be not
thou unmindful to separate some time
for the putting in practise of the exer-
cises of Religion in thy Familie. Cause
thine house-hold to come together;
then either read thy self, or cause some
of thy familie to read something ei-
ther out of the Bible, or out of some
godlie book, expounding the same.
Examine thy Familie in that which
they have read, Catechize them in the
Principles of Religion, sing Psalmes
together with them to Gods glorie:
so shalt thou find, the Evening thus
spent in this kind of Exercise, will
bring much more joy and comfort to
thine hearr, than spending of the E-
vening in Cards, Dice, and other kind
of gaming wherein Worldlings do
take their felicity.

Gen. 18. 8,

9.

2 Tim. 3.

15.

Col. 3. 16:

Psa. 55. 17

Dan. 6. 10.

The sixth Exercise.

Evening Prayer.

AS thou beganst the day, so end
it with prayer: cause thy Familie

to come together: meekly upon your knees let hearty prayer be made unto Almighty God: and suffer none of any understanding in thy Family to go to their beds (unless sickness, or some other extraordinary necessity move them to it) before this exercise be performed.

The seventh Exercise.

Meditations in Bed.

IN thy bed before thou fall asleep, look back unto the former works of the day; call thy soul to a scrutiny, to give up an account how thou hast spent the day, how thou hast past it over; and how far thou hast walked with God, and wherein (as thou art able to remember) thou hast offended, and then craving pardon for those sins whereunto thou art privy, and entring into a resolution (as much as possibly thou mayst) for the time to come, to abandon and forsake them. Commit thy self, both body and soul, into the hands of God, who after these Exercises thus spent, will give unto thee an holy sanctified rest and sleep: for he is a faithful Keeper.

Joh. 5. 14.
Eph. 4. 26.
Heb. 3. 12.
Job 1. 5.

Wisdom shall commune with thee when thou

thou wakest, and guide thee when thou walkest.

Sabbath Exercises : Or a short direction how that day may be best sanctified and kept holy.

The first Exercise.

Early sanctifying the Sabbath-day.

AS every day a true Christian so soon as he is waking, should awake with God ; so especially upon this day, which the Lord commandeth so straightly to be kept holy unto himself : and therefore upon a Sabbath-day, early thou must awake with God, and separate thine affections from all earthly things ; and thou must have a care to be stirring somewhat more betimes upon this day, Psa. 9. 2. than upon the other daies, that so thou Act. 10. 17 mayst begin to keep it holy even at the very beginning of the day : for Satan and our own depraved corruptions will be exceeding busie then to hinder us.

The

The second Exercise.

Private Prayer.

BEing risen, assemble thy familie together, joyntly upon your knees, with humble and sincere devotion make your prayers unto him, humbly thanking his Divine Majestie for all his benefits, parricularly for his protection over you the night past, desiring pardon of your sins, &c. and craving his assistance to direct you for the better keeping of the Sabbath holy.

The third Exercise.

Private Exercise before the Publick Meeting.

THe time before the Publick Exercise, spend with thy family in reading, catechizing, singing of Psalms, and preparing thy self and them again to the Publick Exercise.

The fourth Exercise.

Timely coming to Church.

Act. 10. 3.
Prov. 8.
Pla. 110.

WHen the time is come for the publick Assembly to meet together at the publick exercise, see that both thy self and those which do belong unto thee, assemble timely, there

to

to be with the foremost, that so thou be not wanting at any part of the Exercise, performed there by the Assembly; being there assembled, learn to demean thy self after this manner.

*Reverence in behaviour in the Church,
and at entring into it.*

1. When thou art entring into the House of God, into the Church, the place of publick meeting, *Look unto both thy feet.* (saith Solomon) that is, considering whither thou art going, and what to do, for the place thou art going into is Gods House; there thou goest to hear God speaking unto thee by his Minister, and also to speak unto him by prayer. And therefore look that thou come thither with a zealous and godly preparation, without which it is unlikely we should profit any thing by the Word. *Note.*
Eccles. 4.
17.
Esay 6. 9.
Gen. 28.

2. When thou art thither come, if the Publick Exercise be not yet begun, then as soon as thou comest into thy seat, fall down upon thy knees, and make this, or some such like Oratory Meditation.

A Prayer to be said before the Publick Exercise begin.

O Most Mighty and Eternal God, before whose presence, together with the rest of this Congregation, I vile and sinful wretch, at this time do present my self to hear thy holy Word, and to offer up the Sacrifice of Prayer and Thanksgiving unto thee: Bless (I beseech thee) this our meeting, sanctifie and prepare my heart, that it may be apt and fit for this exercise which now we have in hand: Enflame my heart with zeal, and teach me how to pray: open mine ears, that I may hear, and mine heart, that I may understand that which shall at this time out of thy holy word be taught unto me. Take from me all wandering and by-thoughts; and grant that now and ever, I may hear thy word effectually, and pray unto thee sincerely, through Jesus Christ.

How to pray in the Church.

THis preparation made, and the Publick Exercises beginning in the publick prayer of the Assembly, be not rash with thy mouth to utter a thing before God; for God is in the heaven, and thou art on earth, therefore

fore let thy words be few, think not that thy mumbling over a few prayers doth merit at Gods hand, or that thou shalt be heard for thy much babling; but let thy prayer come from thine heart. When the Minister prayeth in the behalf of the whole Congregation, let thine heart joyn with him. Oft times stir up thy self in prayer, and rouze thy self up from thy natural dulness and backwardness in this kind, by inward sighs and groans, and take heed that thy heart be not tossed about with vain imaginations and fantasies, when thou shouldest lift up pure hands and heart (as the Apostle speaketh) unto God. The like observe in singing of Psalmes, which is a kind of prayer.

How to carry our selves in Sermon time.

THen after Publick Prayer in time of Sermon, when the Word of God is preached before thee, remember the counsel of the Wise man, *Be near to hear*; that is, be attentive, hearken with reverence to that which shall be delivered. Which that thou mayest the better do, observe these directions: Have thine eyes fixed most commonly

commonly on the Preacher, that so thou mayest keep it and thy thoughts from idle wandring, Mark the Text, observe the division; mark how every point is handled; quote the places of Scripture which he alledgeth for his Doctrines proof, fold down a leaf in your Bible from whence the place is recited, that so at your leisure, after your return from the Church, you may examine it: apply that which is spoken to thy self, and endeavour to be bettered by it. Continue in thy attentive hearing, without weariness, from the beginning unto the end of the Sermon, and see that thou depart not (unless infirmity of health, or some other very necessary occasion call thee away) before with the rest of the Congregation, by after prayer and singing of Psalmes thou hast rendered thanks for the comfort and instruction which thou hast received.

The sixth Exercise.

How to behave our selves after our departure from Church.

AFter thy return from Church, revive thy memorie with a brief repetition in thy mind of that which thou

thou hast heard before thy sitting down to dinner; and then with thanksgiving receiving the blessings of God to thy bodily comfort, be mindful to season the same with good and godly talk, to the glory of God, the comfort of thy Soul, and the edification of those which are about thee.

The seventh Exercise.

Mixt Exercises to be done between
Publick Exercises.

Between the Publick Exercises, as also when both of them are finished, use meditation and conference about heavenly things: asseemble thy Family together, confer with them what they have learned at the Sermon; instruct and catechize them, read, or cause to be read somewhat of the Bible, or some other godly Book unto them: Sing Psalms together with them; and keep them in from idle and vain exercises.

(And withall remember, upon this day especially, the works of mercy: as God hath blessed thee with earthly things; so remember

E

to

to help the poor, and those which are in misery. If any of thy neighbours be sick, visit them: if any be at jarr, endeavour, as much as in thee lieth, to be a make-peace between them: seeing that our Saviour saith, *Blessed are the merciful, for they shall receive mercy.*

And so with godly Christian exercises, conferring, reading, and singing of Psalms, with private Prayer also, and calling thy self to account how that day hath been spent, continue the residue of the day; that so after an holy keeping of the *Lords day*, the Lord may give thee an holy and quiet rest: and prosper thee the better the week following: yea, the whole residue of thy life.

For the Sacraments.

How to use the Sacrament.

AS concerning the Sacraments; when the Sacrament of Baptism is to be administred, haste not forth of the Church (as many do) but continue thy presence, that there thou mayest aright (unto thy comfort) consider with thy self thine own

own receiving heretofore into the visible Body of Christs Church and Congregation, as also that thou mayest offer prayer unto God for the Infant which is to be baptized, like as others did heretofore for thee. And for the Sacrament of the Supper of the Lord, so prepare thy self according to the direction in the Catechism, as to be ready to receive it (if it may be) even so often as thou shalt perceive it to be administered. And when thou approachest to the Table of the Lord to receive it, come with all reverence, and let thy heart be wrapt with a heavenly meditation: when thou seest the Bread and Wine delivered, let thine heart within thee meditate so zealously and fervently upon the passion of our blessed Lord and Saviour for thy redemption; as if with thine own eyes thou didst then behold his Body nailed to the Cross, and his precious blood shed for thy sake: let this and such like meditations, enter into thy mind; and be not found unthankful.

Rules as concerning Reading.

IN reading, first take heed what Books thou dost read, that they be not lewd and wanton, or needles and unprofitable, nor favouring of Popish Superstition, but either the holy Scriptures, or other godly Authors.

2. In reading of the Scriptures, read not here and there a Chapter, except upon some good occasion, but the Bible in order throughout, and that as oft as thou canst, so that by little and little thou mayest be acquainted with the whole course and History of the Bible.

3. In reading of other Books, read not here a leaf of one, or a leaf of another, or a Chapter of another (as idle readers use to do for *Novelty* sake) but make choice of one or two sound Books, which read and read again, for confirming of thy memory, and direction of thy practice.

4. Before reading, pray unto God to bless thee in that action.

5. In reading, settle thy self to do it with attention.

6. After

6. After reading, apply it to thy self, for thy instruction, in thy practice and imitation.

A Prayer to be used before reading.

O Lord, whose word is a two edged Sword to cut down all things that shall rise up against the same; bless me, I beseech thee, in the reading of this thy holy and heavenly word, prepare me with reverence to read it; enlighten my understanding to understand it; work in me true obedience to submit myself unto it, that I may lay it up in the *close* of my heart, and bring it forth in my life and conversation, through *Jesus Christ*.

This *prayer* is to be made before reading of the *Bible*: which holy *Book of God* (beside other private reading of it) it shall be very good if thou read it after this manner, in thy house, before thy Family; one Chapter in the morning, another at meals, another in the Evening before Prayer; beginning at the beginning of the Bible, and continuing to the end.

Of singing Psalms.

*How to carry our selves in singing
of Psalms.*

OFten sing unto the Lord, and to thy Souls comfort, in Psalms and Hymns, and spiritual Songs: behave thy self reverently in that action, bare-headed, and with due reverence, as in the presence of the Lord: remember to sing *Dauids* Psalms with *Dauids* spirit; sing with spirit, and sing with understanding; regard that more than the tune. All the Psalms be very good and comfortable, yet more especially thou mayest use this choice.

Sing In the Morning, *Psa.* 3. 5. 19.
In the Evening, *Psal.* 4. 92.
In the time of heaviness,
Psal. 6. 31, 51, 91.

After Benefits.

{ Publick, } *Psal.* 80. 90. 137.
{ Private, } *Psal.* 28. 126.

Commonly, at all times.

Psal. 12. 15. 18. 23. 25. 26. 30. 34. 46.
47. 67. 80. 84. 100. 101. 103. 116.
119. 146, &c.

A Thanksgiving before Meat.

O Lord our God, and heavenly Father, which of thy unspeakable mercy towards us, hast provided Meat and Drink for the nourishment of our weak Bodies: Give us grace to use them reverently as from thy hands with thankful hearts, let thy blessing rest upon these thy good Creatures, to our comfort and sustentation: and grant, we humbly beseech thee, good Lord, that as we do hunger and thirst for this food of our bodies, so our souls may earnestly long after the food of eternal life, through Jesus Christ our Lord.

A Thanksgiving after Meat.

TO Thee, O Lord God, which hast created, redeemed, continually preserved, and at this present time fed us, be ascribed all honour, glory, power, might and dominion, now and evermore, O Lord, do thou preserve thy Church universal, this Church in which we live, the Kings Majesty, and the Realm, grant thy Gospel a free passage: finish soon these daies of sin, and bring us to everlasting peace, through thy Son our Lord and Saviour Jesus Christ,

E. 4. we: her

Whether you eat or drink, or whatsoever you do, do all to the glory of God.

A prayer for Morning.

Lord prepare our hearts to pray.

O Most Merciful and Eternal God, who art the Creator, Governor, Governour, and Preserver of all things both in Heaven and Earth; vouchsafe, wee humbly beseech thee, to look down with the eyes of pity and compassion upon us miserable and wretched sinners, who at this time are prostrate here before thee, to offer up this our morning sacrifice of Prayer and thanksgiving unto thee. And although we be unworthy, by reason of our manifold transgressions, to present our selves before thee: yet wee humbly beseech thee for thy Son Christ Jesus our blessed Lord and Saviours sake, to accept of us, and grant these our prayers and petitions, which wee do make to thee.

Wee render unto thee, Lord, most Mighty and most Merciful, humble and hearty thanks, for all thy blessings and thy benefits, from time to time bestowed upon us; for our Election, Creation, Redemption, Justification, Vocation,

Vocation, that measure of Sanctification in this life, and the assured hope of glorification in the life to come: As also for our health, wealth, peace, and prosperity: for the free passage of thy glorious Gospel; for sparing us thus long, and giving us so large a time of repentance; as also for all other thy benefits, whensoever, or howsoever, bestowed upon us: Wee give thee humble and hearty thanks, more particularly for thy gracious protection of us this night past, and delivering us from all the perils and dangers of the same. And seeing thou hast brought us to the beginning of this present day, wee humbly beseech thee, Lord, to protect and keep us in the same; watch over us with thy providence; shelter and defend us from the assaults of the World, the Flesh and the Devil, keep us from all sin, especially from those sins whereto by nature wee are most addicted: make us sorrowful for our sins past, and seal unto our hearts, wee humbly beseech thee, full assurance of the forgiveness of them in thy Son our Saviour Jesus Christ, increase our faith, our zeal, and our knowledge; and make

us daily more and more to increase in piety and true holiness: set a watch, O Lord, before the door of our hearts, that they think not; before the door of our lips, that they speak not; before all the parts of our body, that they do not any thing which is amiss, or may breed offence. Bless us also, we beseech thee in our calling wherein thou hast set us: prosper that which thou hast given unto us, and which in thy fear we set our hands unto. Stir us up to employ our selves faithfully, religiously, and industriously in our calling. Give us all things needful for this present life; and grant that we may so pass thorow things temporal, that our affections by them may not be withdrawn from things eternal.

Neither do we pray for our selves alone, but for thy whole Church, and every particular member thereof: Comfort them, O Lord, that are comfortless, strengthen the weak; uphold them that stand, raise up them that are fallen; send help, comfort, and consolation in thy good time, to all thy Children that are in need, misery, sickness, trouble, or adversity. Bless this Church and Commonwealth wherein we live.

Enter

Enter not into judgement with the great and crying finnes of the Land, but first remove from us our sins, and then take away thy heavy judgements which either already are fallen upon us, or shortly we must needs fear that they will befall us. Give thy Gospel a free passage daily more and more: convert, or else confound those which repine and hinder the propagation of the same. Reform those things that are amiss; and grant that thy glorious Majesty may be exalted in this Nation evermore in sincere, pure, and holy worship: pour down all thy blessings both spiritual and temporal upon our dread Sovereign Lord the King, the Queen, and all the Royal Issue, grant them a long, happy, prosperous, and religious life here in this world, and in the world to come, life everlasting. Bless (good Lord) with all blessings, the Nobility of this Land, the Magistracy, Gentry, and Commonalty of the same: Be merciful unto all those whom thou hast made near and dear unto us: Bless, O Lord, the Reverend Bishops, and all the Clergy: Send forth painful Labourers into thy Harvest, and bless those whom thou hast already sent: particularly, good Lord in mercy behold

behold thy Servant whom thou hast ordained to break the bread of life unto us ; give to him, O Lord, the door of utterance, let thy blessing rest upon his labour, assist him in his Meditations, and in his Studies, that both by life and Doctrine he may be a Guide unto us in the way which leadeth to Eternal life. These things, and all other which thou knowest meet and requisite for us ; for thy whole Church, and every particular Member thereof, wee humbly crave at thy hands in the Name of thy Son our Lord and Saviour Jesus Christ, concluding these our Petitions with that form of Prayer, which he himself hath taught us, saying, Our Father, &c.

A Prayer for Evening.

O Eternal God, and in Christ Jesus our loving and merciful Father ; we poor, wretched, and miserable sinners, do prostrate ourselves before thy divine Majesty, humbly acknowledging, and from the bottom of our hearts confessing our manifold sins and wickedness, which from time to time wee have committed against thee. O Lord

O Lord we have sinned, we have sinned, our sins are more in number than the sands of the sea, or the hairs of our heads; neither do we know whither to fly for comfort and help against the same, but only by appealing from thy justice to thy mercy. To thee therefore do we come, in the Name and mediation of our Lord and Saviour Jesus Christ, humbly beseeching thee for his sake to pardon and forgive us all our sins, whether they be sins of Omission, or sins of Commission; sins of Ignorance, or sins of Wilfulness: whether in thought, word, or deed, committed against thy divine Majesty. O Lord, throw them out of thy remembrance, that they may never rise up in judgement against us to condemn us; and grant unto us we beseech thee, the assistance of thy holy Spirit, that we may make a better conscience of our waies, and walk more zealously and sincerely before thee than heretofore wee have done. O make us heartily sorry, as becommeth thy Children, for that wee have done to thee so merciful

ciful and loving Father. Frame us daily, and fashion us to the likenels of thy well beloved Son Christ Jesus our Lord and Saviour, that in knowledge and true holiness, we may glorifie thee before the world, and by the fruits of piety and righteousness may be assured and certain of thy spirit, and of the love wherewithall thou lovest us. Work in us a certain faith and an assured hope of thy promises, and fear of thy Majesty; a perfect hatred and detestation of all sin and wickedness: work in us sincere love towards thy Children, and amongst our selves, patience, knowledge, vertue, love, compassion, with all other graces of thy Kingdom, that in all our behaviour, thou our good God, mayest be glorified by us, and in us.

Stir up, O Lord, our dull and sluggish nature, to call upon thee continually. Frame us wholly unto thy will, and make us to be content in what Estate soever it shall please thee to set us; that so we living here in this world in thy fear, and dying in thy favour, in the end may attain

- attain to a joyful resurrection unto eternal life.

In the mean while, good Father, be merciful unto us in the things of this life, even so far forth as thou shalt see it most meet and requisite for us. Grant us, if it be thy blessed will, the continuance of the blessings of health, peace, and maintenance, and together with them we beseech thee let us have thy holy Spirit to instruct us in the true and lawful use of them, that we may more earnestly and seriously labour in our places and callings wherein thou hast set us, to the promoting and increase of thy *Kingdom*, and to the benefit and comfort of thy children. Be merciful, *good Lord*, unto thy Church universal, scattered abroad upon the face of the whole earth, send help and comfort to all our brethren wheresoever, which are in need, affliction, or misery; beat down the rage and fury of Antichrist, and his Kingdom, and daily more and more increase the number of thy faithful Flock.

And forasmuch as it hath pleased thee, in mercy above all other Nations

Nations of the Earth; to pour down the sweet stream of thy blessings upon this little Island in which we live; by promoting of thy Gospel, and overthrowing of Idolatry; we beseech thee to continue it towards the same, and to establish in this thy Church, a pure, perfect, and sincere regiment thereof, that in the same thy most glorious Majesty may be exalted in sincere, pure and holy worship, and that this thy Church may flourish and increas; being through thy safe protection aided, supported, and miraculously defended. Guide and rule, we beseech thee, with thy holy Spirit, every part and Member thereof; especially thy gracious Servant our Dread Sovereign Lord and King: grant unto him, O Lord, a pure, and perfect zeal, above all things to promote thy glory: give unto him the spirit of wisdom, discretion, and government, that with all equity and justice, he may see this whole Realm peaceably and quietly governed: Deliver him, O Lord, as
hitherto

hitherto most wonderfully thou hast done, from all forraign and home-bred traitors, and grant unto him, if it be thy will, a long and quiet Reign over us, to the benefit of the *Church*, and the advancement of thy glory. Bless also, we beseech thee, with abundance of blessings, both spiritual and temporal, the King and Queen, and the Royal Family, and make them worthy instruments of thy glory, when time and occasion shall serve thereunto. Bless, O Lord, the Reverend Bishops, and all the Clergy of this Land; the Nobility, the Gentry, the Commonalty, all the States of the Land: comfort all them that be comfortless, and remove thy heavy judgements from those places on which they are fallen. Lastly, for our selves we become again humble Petitioners unto thy Divine Majesty: Bless us, O Lord, and this whole family, with thy Grace and Peace; make us thankful for all thy Blessings from time to time bestowed upon us: forgive us the sins which this day past we have committed
against

against thy divine Majesty. And as thou hast brought us to the beginning of this Night, so protect, guide and defend us, we beseech thee, in the same: deliver us, and all that doth belong unto us, from fire, robbery, or any other peril or danger which this night may befall us; give unto our bodies rest and sleep: that they may be the better enabled to undergo those places and callings wherein thou hast set us: watch over us, over our souls, and keep them from all sin and uncleanness, from all evil motions, idle fantasies, vain dreams, and sinister imaginations, and prepare us daily more and more against the coming of thy Son Christ Jesus. And now O Lord, we have commended our suites unto thee; our understanding is weak, our memory is frail, and we are not worthy to pray unto thee: more unworthy to receive the things we pray for: and therefore we commend our selves and our prayers unto thee, in the name and mediation of thy Son our Saviour, humbly begging
and

and craving all things else need-
full for us in that form of Prayer
which he hath taught us saying,
Our Father which art in Heaven,
8cc.

FINIS.

By *George Webb.*



A
GARDEN
OF
Spiritual Flowers.

The Second Part.

A Three-fold Alphabet of Rules concerning Christian Practice.

A



Wake with God in the Morning, and before all things, give him your first fruits and calves of your lips. 1. In con-

fession of sins : 2. Petition of necessities for body and soul : 3. Thankfulness for mercy, especially your late preservation, rest, and protection of you and yours.

Josh. 24.

15.

Gen. 18.

14. & 8. 19

2. Account it not enough that your

your self serve God, unless you see all in your charge do the same.

3. Arm your self against whatsoever the day may bring forth, and upon all occasions think on your happy redemption, with much thankfulness for so happy conjunction of justice and mercy.

B.

1. **B**eware of occasions of sin and wisely inure your self in subduing the least, that at length the greater may be foiled.

2. Believe all that God speaketh to you out of his word, but not all that man telleth you: nor tell to another all that you hear, but only the truth, and that neither all, nor alwaies.

1 Sam. 10.
16

3. Before you do take in hand any thing, counsel with Gods word if it be lawful, and then perform it with prayer, that it may be as successful as lawful.

1 Sam. 1. 1

C.

1. **C**arefully set your self in Gods presence all the day long, that setting him at your right hand, you may not fall.

2. Carry your self unto all, as the weak

1 Cor. 10. weak may be wonn, the strong
32 comforted, and the wicked ashamed.

3. Consider the dignity of your
Mat. 15. 18 soul, how beautiful it is to God and
his Angels, so long as you keep it
unspotted; that so you may cleanse
your heart from the first motion of
sinful thoughts, as lust, anger, envy,
pride, ambition, covetousness, and
the rather, because the least sin de-
serveth death.

D

1. **D**aily, Morning and Evening
at least, solemnly on your
knees make confession, and re-
quests, with thanksgiving. First,
Prepare your heart to seek the
Lord. In the morning think that
that day may be your last day: and
when you go to bed, you know not
whether you shall rise, unless it be
to judgement. It is safest therefore
to use prayer as a key to open the
Morning, and as a barr or lock to
shut in the Evening.

Gal. 6. 10 2. Delight to do all the good
you can to Gods children, and to
receive all the good you can from
them.

2 Cor. 1. 6 3. Distrust not Gods providence
in

in any matter, although you see the means wanting; neither when you have them, let them be relied on more than God himself; but let him be prayed unto for the prosperous use of them.

E

1. **E**Xercise your mind in medi- Jer. 13.2

itating often on the great works of God, as his creating and governing of the world, his prospering and punishing the wicked, his blessing and correcting his children, his preparing of unspeakable joy for the one, and unutterable torment for the other. But especially on the Sabbath, add to these meditations the holy exercises of Prayer, Preaching, Sacraments, holy conference, and such like.

2. Esteem of every one better than your self, and the more you excell another, be so much the more humbled. Ro. 12.16

3. Examine your thoughts well Ro. 14.23
whither they tend, before you fulfill your own desires; if you find them unprofitable, curious, vain, or such as you cannot yield a sufficient reason to God or man for, kill

kill them in the shell, let them not live or breathe longer in you.

F 1. **F**ear God and keep his Commandments: for this is the whole duty of man.

Ecc. 12.

13.

Pro. 5. 8. &

6. 27, 28.

2. Fly and avoid places and persons infectious, wanton, idle, unthrifty, and bad company, which are to the soul as poisoned and infected air to the body.

Ecc. 1. 3.

3. Follow with faithfulness and diligence your own business in the lawful and particular calling wherein God hath placed you, only be careful in your earthly business to carry a heavenly mind.

G

1. **G**row up daily in the practice of every Commandment, and in the faith of every promise of God; seeing God would have thee planted in his house, thrive well, and be more fruitful in thy age. He that is not best at last, may fear whether ever he were good.

2. Give no offence justly unto any man, whether within or without, for woe to them by whom offences come.

3. Give

3. Grieve for nothing in the world so much, as for your own sins, and in them for nothing so much as offending so loving a God, and that not only in committing of evil, but also in omitting of good.

H

1. **H**umble your self for your sins, that the Lord may raise you up; for he that judgeth himself aright, shall never be judged of the Lord.

2. Honour all men in their places, but no man so much for his greatness, as for his goodness; and thus shall you imitate the Lord himself, who accepteth not persons; but in every Nation accepteth him that feareth him.

3. Have special care to avoid the sins which you have found your self most inclined unto, and which have in times past most prevailed; for sin is loath to be said nay, and Satan seeketh re-entry.

I

1. **I**ustifie Gods wisdome in all his proceedings concerning your self and others, his power in sustaining, his providence in main-
F taining,

taining, his justice in punishing, his love in correcting, his bounty in promising, his faithfulness in performing, his grace in giving, his mercy in taking away, and in all things from the heart, bless the name of the Lord.

3. In every company receive some good, and do some also to your power; leave no ill savour behind you, neither do hurt by speech, or silence, countenance, or example. In your praise be discreet, in saluting courteous, in admonishing brotherly, and wise in moving and entertaining speech or conference.

Psal. 15.3

3. It is fearful to sin, but more to live in it; and therefore register all your sins daily, bewail them all times, pray for pardon of them, and strength against them, contemn none as counting it little, because God hath condemned it, and Christ hath died for it; or else you must eternally.

K

Joh. 17.3

1. **K** Now God in Christ, which is life everlasting; kills the Son of God lest he be angry; and know

know your self to be a Believer;
and that Christ is in you, and you
in him.

2. Keep, as your vows with God, Psal. 15. 14
to your lawfull promises with men,
for faith and truth must kiss each
other in Christian conversation.

3. Keep out wandering and world- Pro. 4. 23
ly thoughts as much as possible may
be, narrowly watching your heart,
for such as you suffer that to be, such
will be your words, deeds, and
whole conversation.

Love all things for Gods sake,
and God only for his own;
and look you make him your
friend, whosoever be your enemy
for it: this you shall do, if as an
obedient childe you live in the eye
of your heavenly Father.

4. Look upon the lives and be-
haviour of the wicked, to avoid
them: of the godly to imitate them:
upon the life and death of them
both, as also your own not far off,
to make you loathe this world, and
long after the life to come.

5. Let your meat, apparel and re- Luk. 24. 34
creation be lawfull, needfull and mo-
derate.

F 2 1 Make

M.

Deu. 28, 58 1. **M**Ake no mention of God, or any word or work of his, but with fear and reverence, nor of any man, but with love and carefulness so using his name, as you would have him to use yours.

2. Mark other mens profiting in religion, to provoke your self; their slips, to make your self more wary; their risings, to be thankful to God for them.

3. Meditate often upon the four last things, 1. Death, 2. Judgement, 3. Heaven, 4. Hell.

N.

Ro. 12, 17

1. **N**Ever make shew of more holiness outwardly, than inwardly you have in your heart, which God seeth, in which hee desireth truth: nor please your self with your unprofitableness, unfitness, or unwillingness to good.

2. No man is owner, but steward of that hee hath: you must therefore impart of the blessings you have, to those that stand in need, wisely, heartily, and in due season.

3. Note

3. Note your own special corruptions, whether they grow stronger or weaker, and how your self can resist them; if any assault you more strongly, pray and make the matter known to God. The best way for a woman solicited to folly, to be rid of the tempter, is to tell her Husband.

1. **O**ften speak to the praise of God, never of your self. For other things, because many words want not iniquity, speak as few as you can, or rather none than unprofitable.

Pro. 17. 25.
& 10. 19

2. Open not your mouth to speak of other mens infirmities, especially behinde them, not before them, without grief and sorrow.

3. Of every idle word, account must bee given, and much more of every wicked word, and therefore let your speech bee gracious, powdered with salt, and tending to edification.

Praise the Lord for every new benefit bestowed, and then by it promote his glory. the

Churches good, and your own sal-
vation, esteeming of grace given,
as spurrs to godliness, and pledges
of eternal life.

2. Prevent anger before it kindle;
it is wisdom to quench the first
spark of fire, before it begin to flame.
Consider, 1. The original of anger,
being pride or self-love: 2. The
curst fruit, by giving place to the
Devil: 3. Gods patience: 4. Gods
Image in your brother: 5. Your
own weakness in the same kind: 6.
The wrong is not remedied by
revenge, but enlarged, nor the
wrong-doer amended, but imita-
ted.

3. Prepare your self for death,
and pull out his sting: 1. By be-
wailing sins past: 2. Turning to
God in time to come. 3. Purposing
a new life. None can dye ill, that
hath had a care to live well. Per-
swade your self if you live well, you
shall dye well, but if you dye well,
doubt not but you shall do better.

Q 1. Quiet your heart, and be still
under the correcting hand
of God: 1. He doeth it: 2. For
your

your best: 3. He will moderate it:
4. Supply strength: 5. Seasonably
deliver out of it.

2. Question not whether others Mar. 5. 39
should do you good, or you them
first; it is praise-worthy to be first
in well-doing; and if you do good
to your enemies, your reward is
with God.

3. Quench not the Spirit, nor 1 Thes. 5.
19.
suffer any godly motion arising in
your heart, to pass away, but feed
it by reading, meditation, Prayer
and Practice.

R

1. **R**Ead daily something of psal. 1. 2.
Gods Book for the increase
of knowledge and conscience, and
add here to meditation and prayer:
for these three, saith *Luther*, make a
Divine: all time thus spent is well
redeemed. As for lascivious and idle
Books, shun them as Rocks.

2. Rejoyce in the good you know
by another, praise God for it, pray
for the increase of it. But if you
know any evil by any, mourn for
it: and if you can, by brotherly ad-
monition amend it.

3. Refrain your ears, eyes, mouth, Job 31. 1.

F. 4

and

and hands, from hearing, seeing, speaking, or performing any wicked and vain thing, knowing that death often entreth in at the windows.

S.

Jam. 1. 2

1. **S**tick to God as well in adversity, as prosperity, the one being as necessary as the other. If you want necessities, humble your self for them: if you have them, be humble with them, and use them well, lest you forfeit them.

Mat. 5. 23

2. Seek reconciliation with your neighbour, freely forgiving those that have offended you, and earnestly desiring to be forgiven of all that have been offended by you.

Mat. 23. 26

3. Study to approve both your heart to God, and your life to Gods children in your particular calling, and especially to such as to whom God hath joyned you. As if a servant in obeying; if a Master in ruling; if a Husband in loving; if a Wife in reverence: for a good conscience, a good name, and good manners must go together.

T.

Mat. 23. 12

1. **T**ake heed of performing holy duties for fashions sake, or without

without feeling any profit: for this is
hypocrisie and prophaneness.

2. Thankfully requite, at least Ro. i. 2. 16.
with, 1. Acknowledgement, 2. Hearty & 2. 19.
affection, 3. Prayer, the good you
get by any man; for there is no mem-
ber of the body, but standeth in need
of other mens gifts.

3. Think it the greatest work in
the world to dye well: which to do,
you must inure your self to dye before-
hand: 1. By dying to your sins:
2. Leaving the world in affection,
before it actually leave you: 3. In
your last leaving of it, do it willingly,
yea, joyfully, whensoever, wherefoe-
ver, or howsoever God shall call you.

V. **V**OW to God, and keep it,
especially strive in performing
the solemn vow of your Baptism, and
the Covenant which you renew in the
Lords Supper.

2. Variance and discord with men,
will not stand with your peace with
God. If you love God, you will love
men also, for Gods Image, or else for
his commandments sake.

3. Use the world as not using it,
and your prosperity and liberty to be

better by them. That is not gained, which is gotten with the loss of your soul: and then is the soul exchanged with an handfull of the world, when it is not gotten and held. 1. In Christ, restoring it, 2. With Christ, the chief gain, 3. For Christ, the Lord of it.

W.

Psa. 37. 35. 1. **W**ait upon the Lord, and he will direct your way; become his servant, for this is the way to attain your truest liberty.

Ezek. 9. 4. 2. Weep with them that weep, and fellow-feel the afflictions of the Brethren that are in the world. Christ in Heaven accounteth the sufferings of his Saints, his own: and wee his members upon earth, must do the same. Religion and mercy are well matched by God, and must not by man be divorced: as for the miseries and sins of the age wherein you live, mourn also for them, and pray to God for remedy.

3. Wish not a long life so much as a good life; he hath lived long, who hath lived well. A short life in grace, setteth into the everlasting life of glory.

Five Rows of Precepts, both for the inward, and outward ordering of a Christian Life.

The first Row, concerning our thoughts.

1. **T**HAT I bee carefull to keep a 1 Cor. 6.
20
better watch over my thoughts, words, - and deeds, than heretofore I have done, to do them more warily, for Gods glory; mine own comfort, and my brethrens benefit.

2. **T**HAT I may cleanse my heart from the very first motion of all unfull thoughts; as of Lust, Anger, Envy, Pride, Covetousness, Malice, Subbornness, Evil-suspicion, knowing that the least sin deserves death, and doh deprive me of part of the comfort of my salvation.

3. **T**HAT all my lawfull affections be moderate, and without excess, and greater alwaies upon heavenly things, than on earthly.

4. **T**HAT I fulfill not my mind in all things: for then I shall often sin. I must therefore consider whether that be lawfull which I do desire, and for the glory of God,

5. **T**HAT

5. That I bestow no more care or thought upon the world, than I must needs, for the moderate maintaining of my self, and those that belong to me, lest my thoughts bee too much distracted from heavenly things.

6. That I suffer not my mind to be occupied with unprofitable cares, or vain meditations, for which I cannot give a sufficient reason to God or man, if I were asked.

7. That I think better of my Brethren, than of my self; and the more I excell in any thing, the more humble I be before God and man.

8. That I take some time every day to meditate upon the Word of God, or some other good books, and the rather for the miseries of the time, and the iniquity of the age wherein I live, and pray to God for remedy.

9. That I think often of the vanity of my life, upon my departure hence, daily looking for my Saviour in the clouds, and wishing rather a godly life, than a long.

10. That I carefully, meditate and remember every good thing that I hear, or learn, that I may readily
praise

practise it, when time and occasion shall serve.

The second Row of Precepts, for our Speeches or Words.

1. **T**hat I remember, that such as my speech is, such is my heart: for out of the abundance of the heart, the mouth speaketh. And that both my heart and mouth go together.

2. That my speech be gracious, to the edification, good, and benefit of them with whom I speak, and not to their evil of sinning.

3. That my speech bee alwaies more and more joyfull, earnest and comfortable, when I speak of heavenly things, than of earthly things and matters.

4. That I remember, I shall answer for every idle word.

5. That multitude of words be often sinful: let me speak therefore, as few as I may: yea, to be rather silent, than to speak unprofitably.

6. That my words be no greater, or any more than my matter deserveth, nor bear a shew of vice in me, or of any excessive affection.

7. That

Luk. 2. 19 7. That as I believe not all things that are told me, so I tell not all I hear, but tell the truth only, though not alwaies.

8. That I delight not to speak of other mens infirmities, especially behinde their backs, and speaking before them with grief and wisdom.

Rom. 5. 5 9. That I speak not of God, but with reverence, knowing that I am not worthy to take his name in my mouth.

Gal. 6. 1 10. That in praises I be discreet, in salutations courteous, in admonitions brotherly.

*The third Rom, concerning actions respect-
ing God.*

Psa. 55. 17 1. **T**Hat I use daily prayer to God every Morning, Noon, and Evening, that he would guide me in my affairs, for his glory, and mine own comfort.

2. That I regret up all my sins committed against him in every matter, and with grief bewail them at fit time, craving pardon for them, and strength against them.

Isa. 2. 2

3. That every day something of
Gods

Gods Word bee read and meditated on, that I may thereby increase in godliness.

4. That whatsoever I take in hand, I first take counsel at Gods Word, whether it bee lawful or no, be it for my profit or pleasure, and then that I do it with prayer, at least in my heart.

5. That I give thanks to God for every benefit I receive, and then dedicate the same to the promoting of his glory, and the benefit of his Church.

6. That I sanctifie Gods Sabbath duly, in using the holy exercises of prayer, preaching, meditating, and receiving the Sacraments at their time.

Exod. 20. 8

7. That any means that God hath appointed for any matter, be not more relied upon, than God himself: but that he be prayed unto for the prosperous use of the means.

8. That I stick to God as well in adversity, as in prosperity, knowing the one to be as necessary for mee as the other: yet let me pray for my necessities, and be humble when I have them, that I use them well, that I lose them not.

Psal. 65. 11

9. That I mark my profiting in Religion,

Religion, prepare my self to hear Gods Word, attend when I am there, consider and meditate of it after my departure.

Psal. 3. 8

10. That I love all things for Gods sake, and God only for his own, that I make God my friend, and then nothing can be mine enemy, and cover in all things to serve God sincerely.

The fourth Rom, respecting our Lives.

Exod. 23. 1

1. **T**hat I refrain my ears from hearing, my eyes from seeing, my soul and body from fulfilling any vain or wicked thing.

Ephes. 5. 1.

2. That my apparel, meat, and recreation be needful, lawful, and moderate.

3. That with all care I redeem the time, knowing that I shall answer for every idle word.

4. That I bee as sorrowful for the good deeds I have omitted, as I am joyful for the good deeds I have fulfilled.

5. That my especial sins and corruptions bee inquired into, and

1 Cor. 11.

thought upon with grief, whether they are weakened in me, or remain still

in their own strength : and whether I resist them with more and more faithfulness every day.

6. That I remember with humiliation all the good motions and actions God works in mee, that they be pledges of my salvation, spurres to godliness, and comforts against temptation.

7. That I suffer not my self to be pleased with unprofitableness, that is, with unwillingness toward good.

8. That I follow my lawful calling so carefully, for the good of Gods Church, or Common-wealth, as feeling my misery by *Adam*, I be humbled thereby.

9. That I take revenge of my self, for my slippery sins, or sinning, bearing down my body, that I sin not again.

10. That I never make more shew of holiness outwardly, than I have inwardly in heart.

The fifth Rom, concerning our Actions towards others.

1. **T**HAT I remember that whatsoever I have which may be used towards,

towards others; God hath bestowed the same upon me for others benefits.

Gen. 18. 17

2. That I count it not sufficient that I my self serve God only, but also that I cause all that are in my charge, by all means to do the same.

3. That I consider that I am but Gods steward in his benefits, he hath lent me; and therefore I ought to employ them wisely, to those that need, heartily and entirely.

1 Cor. 10.

4. That I behave my self toward all so sincerely, that I may win the weak, comfort the strong, and make ashamed the wicked.

5. That as I receive good in any company, so I do them some good to my power.

1 Cor. 5. 2

6. That when I know others to sin, I mourn for it, and amend it if I may, by brotherly admonition.

7. That I rejoyce and praise the Lord for any good thing that he sendeth unto men, acknowledging it is for mine and other godlies sake, through Christ, that God upholdeth the world.

1 Thes. 5.

8. That I strive not whether they should do good to me, or I to them first, but that I benefit even mine own enemies, knowing my reward is with God.

9. That

9. That I bee careful to use the good I can receive by any man, knowing I am but a member of the body, and stand in need of other members.

10. That I carefully crave the prayers of other brethren, and their praises to God also for the gifts I have received, and so shall I feel my fellowship in the body more effectually.

Rom. 16.

16. 39

*An Order for the government of
House-holders, and their Fam-
lies, according to the Word of
God.*

THE Word of the Lord teacheth us, that it is not only required of Masters, Parents, and House-holders, that they themselves have a care to live in the fear of God: but also they ought to see their whole Families do the same. And that this charge is laid on them, note these places of Scripture following.

Exod. 13. 8.

Thou shalt shew thy Son in that day, &c.

Deut.

Deut. 4.9. ch. 6.7; ch. 11.9.

Thou shalt rehearse my Will, and Commandments to thy Children:

FOR as wee are Masters and Fathers on earth, and look to bee served and obeyed: So I acknowledge for mine own part, that I have a Father, and Master in Heaven; whose will I must obey in governing the people committed to my charge, according to his will. This did faithfull *Abraham*, called, *The Father of the faithfull* (Gen. 18. 19.) whose example (by Gods assistance) I intend in some measure to follow, to shew my dutiful obedience, that the Lord may shew his mercy on mee and mine, as hee promised and performed to *Abraham*. And therefore have taken this order for the government of my house, as followeth.

For the Sabbath.

First, because our God hath sanctified one day to himself, that is, the Sabbath; I ordain and command, that all my people shall repair

repair to the Church, accompanying mee both fore-noon and after-noon, there to stay and abide during the exercise of the Word of God read and preached, prayers, and partaking of the Sacraments: and shall behave themselves there reverently, as those that come to appear before Gods Majesty.

None shall travel on the Sabbath, without urgent necessity, nor absent themselves from the Church; without just cause made known before to mee.

None shall use at that day running to revels, haunting of Ale-houses, &c. But spend the time after the publick exercise of the Word, in such godly manner, as God reacheth in his Word: as reading the Scriptures, singing of Psalms, talking of his Commandments, and meditating of Gods creatures, to his glory.

Jam. 5.12

Deut. 6.7

Isa. 58.13

Again, Seeing the Sabbath is the market-day, or day of preparing food for our souls, every one shall (being demanded) give an account of Something that hee hath learned, as well in the Church of the Minister, as also in my private house, when I my self,

for

or some other by mine appointment shall examine him, that I may know how he hath spent the Sabbath, and profited in knowledge.

2. **S**Econdly, I ordain and take order, that every morning there be a general meeting of my servants, before they go about their ordinary business (all excuses set apart) joyning themselves together, and commending themselves to God, by faithfull and hearty prayer, and blessing without which, our watching and labour is in vain, as *David* saith.

Also our rest and sleep being a gift of God; for the obtaining whereof, I appoint in like manner, that there shall bee every evening the like assembling of all my people (worldly excuses put apart) to bestow together some convenient time in prayer, singing of Psalms, and reading the Scriptures, or some other godly matter.

3. **T**Hirdly, seeing the creatures of God are sanctified unto us by the Word of God and Prayer, and that wee ought not to receive them without giving thanks to God for them,

them, as *Paul* reacheth; therefore I command, that some one in the behalf of the rest, both before and after meat, whensoever they receive it, do with all reverence, praise God for the same, the residue yielding consent by their reverent silence.

4. **F**ourthly, concerning the common behaviour of my people every where; I straitly forbid to swear in vain, by the reverend name of God, or otherwise to use it vainly and unreverently: I utterly forbid all jesting and scoffing at Gods most sacred Word, his true Religion, the Preachers, and Professors of the same; all cursing, lying, slander, and filthy and unclean talking: I utterly forbid all maintenance of Popery and Superstition, and what else soever may offend the Majesty of God.

If any offend against these, or any of these Orders above-mentioned, through weakness, and not of malice, he shall be once gently admonished, *Mat. 18. 17.* If he offend the second time, to bee more sharply reprov'd, *1 Tim. 5. 20.* But if he offend the third time, he shall confess his fault before
the

the whole house-hold assembled together, shewing himself sorrowful for his fault, craving pardon of God, and reconcile himself to the house-hold, whom he hath offended.

But if there be any of my family, that obstinately refuse to bear this the Lords yolk, and to be subject to his Ordinance, hee shall not continue in my house, but I learn of *David, Psal. 101. 6, 7.* a man chosen after Gods own heart, to drive such wicked ones out of my house and sight, and seek for such as fear God, and will make such my servants, lest entertaining and nourishing the wicked in my house, my negligence be punished, as was *Ely's*, who being a householder, and a Father, was said to have honoured his children more than God, because hee entertained them without punishment, hee was deprived of both his Sons in one day, and himself brake his neck, &c. *1 Sam. 2. 31. 1 Sam. 3. 13. 1 Sam. 4. 17, 18.* And *Salomon* saith, *Prov. 3. 33* that the curse of God is in the house where the wicked are, but he poureth his blessings upon the habitation of the righteous.

Therefore I further add, that such guests as repair to my house, refusing

to

to bee subject to these Ordinances of the Almighty, and will not joyn with me and my people to serve the Lord; I refuse to be companion with such, or to receive them to be my gueſts, (for ſuch procure Gods wrath, as afore is ſaid) but I will ſay with David, *Pſal. 119. 63. Thoſe ſhall bee my companions, that fear God, and keep his Commandments. And thoſe ſhall bee my gueſts, that be godly, juſt, and fear God.* And as for the wicked and rebellious againſt the Ordinance of God, ſeeing they are darkneſs, with whom light hath no communion; and ſeeing they are as pitch, very likely to deſile a man, I will ſay to ſuch, as our Saviour ſaid to the like, *Away from me ye workers of iniquity.* And with that godly houſe-keeper David, *Away from me ye wicked, for I will keep the Commandments of my God. I and my houſe will ſerve the Lord. I and my Maids will ſerve the Lord; Cornelius with his houſe-hold feared God.*

Pſal. 119.

115

Joſh. 24.

15

Heſt. 4. 16

Act. 10. 1

A Score of wholeſome Precepts or Directions for a Chriſtian Life.

1. **A**ccount not your ſelf better than you are: for the more
G base

base you are in your own conceit, the more glorious you are in the sight of God; for God regardeth a lowly mind, as the poor Publican, that did deny himself, had more favour in the sight of God, than the proud Pharisee that boasted of himself.

2. Speak not of God, but with reverence, knowing that wee are not worthy to take his name in our mouth, much more we ought not to take it vainly.

3. Hold fast to God as well in prosperity, as in adversity: for in adversity, we come to God, but in prosperity, wee forget our selves often: Also if you be in adversity, despair not, but wait upon God for deliverance, and he will send it, when there is no hope of it, to the glory of his own Name, and for the good of his Children; as *Daniel* was delivered from the Lions.

4. Buy and redeem the time past with repentance, look to the time present with diligence, and to the time to come with providence.

5. Let no malice make you to reveal that, which friendship bound you once to conceal.

6. In

6. In praising, be discreet, in saluting, courteous, and admonishing, brotherly, not hastily, and angrily.

7. Read something of Gods Word daily, and do not only count it sufficient that you serve God truly your self, but also look that all your charge and house-hold do the same truly.

8. Whatsoever blessings we crave of God, ask them in the name of Christ: *For no man cometh to the Father, but by me,* saith Christ. Joh. 14. 6

9. Whatsoever you take in hand, before you do it, ask counsel of God whether it be lawful, and then do it with peace of heart, if it be lawful.

10. Look that meat, apparel, and recreation be needful, and lawful, and moderate.

11. Take heed of presumptuous sins; for, though many presume that God is a God of mercy, yea, though he be a God of mercy to the penitent, yet he is a God of justice also.

12. Forsake the world, and fly to God; for it is impossible that a man loving the world, should have any comfort of God, for the love of the world is enmity with God: besides, keep not any thing of the world to

you, that may draw you from God, for God will not have part of the man, but the whole man.

13. Bee alwaies armed against temptation, for those that belong to Christ, must look for temptations alwaies: and think not if that you have overcome any temptation, once or twice, or often, that then you are freed: for Christ was tempted often, so were the Apostles; they had one time Peace, and then Persecution; and then Peace, and after Persecution, so alwaies an intercourse; and when they were in Peace, they made ready to bee armed for temptation, knowing that they should have temptation: therefore this life is called a *Christian warfare*.

14. Besides, if ye are tempted and tryed, it sheweth manifestly that yee belong to God; for *God scourgeth every Son that hee receiveth*: Besides, those that have no temptation or tryal, it sheweth manifestly they belong to the Devil; for what need hath hee to tempt them whom he hath already in bondage?

15. Endeavour to fly from all sins in general, and then God will accept your

your endeavours, though weak and imperfect, through the perfection of Christ; and stick to no daring sin; for the Devil can as well hold a man in subjection by one sin, as by all sins.

16. Let the words that you speak, proceed from the good Spirit, and not from the flesh; for, if they do, God abhorreth them.

17. As God doth abound in Mercy and Goodness towards you, so be you enlarged to him in obedience.

18. When ye are tempted at any time by the Devil or his ministers, be sure to have the Word of God to answer him: for the Word is compared to a *two-edged Sword*, that doth not only defend us, but also offend our enemies.

19. Christ hee used Scriptures to repel the Devil, he could have driven the Devil away with the breath of his nostrils, but he did answer him with Scripture, to shew us an example, that if we were tempted at any time, we should with Scriptures repel him. And that every one may know them the better, they must read them often, use conference, and marking the true meaning of the words, and conferring

one place of Scripture with another, and praying to God for to give them the blessing of understanding truly, and the like.

20. Follow your betters, observe and mark the wise, accompany the honest, and love the godly.

Psam 90. 12.

Lord teach us to number our daies, that wee may apply our hearts unto wisdom.

THe Text is a Prayer of *Moses*, and it hath three parts:

1. *A Lesson.*

2. *Scholar.*

3. *School-master.*

1. The Lesson, to number our daies: which may be numbred four waies:

1. The account which *Moses* maketh: *The daies of our life are three-score years and ten: This number every childe can tell.*

2. By comparison of three times.

1. *Past*, which being once gone and past, is nothing now it is past, were it a thousand years, it is but a thought.

2. *Future*, which being to come, it is

is not yet certain whether it will bee to us or no.

3. *Present*, which is but at the instant.

3. By deduction or subtraction, thus: take from seventy years, thirty five spent in sleep, and fifteen years of our childe-hood, the time of our vanity, and ten years allowed for eating, recreating, idle talk, journeys, &c. Then there will be found but ten years remaining well spent: whereof, Lord, how little is spent in thy service! These three waies of numbring, may be taught us by men: the fourth way God only can reach.

4. By Christian and heavenly Arithmetick, that is, so to number, as we may by due consideration of the shortness and uncertainty of our life, apply our hearts unto wisdom.

The Lesson contains an eleven points of wisdom, to be learned from the vanity of our life: for if by Gods Spirit we bee perswaded that every hour may be our last, it will cause us:

1. To set our house in order, that is, to have our last Will alwaies ready, as God charged *Hezekiah*, *Isa.* 38.

1. lest death prevent us.

G. 4.

2. To

2. To repent speedily: with haste to turn from all our sins, lest hereafter it be too late; *While it is called to day, hearken.*

Pfal. 9. 5
Phil. 4.

3. To bear all afflictions with a quiet and patient mind, seeing they cannot be long: *Be patient, the Lord is at hand.*

Ephes. 5.

4. To redeem our time, having mispent much, and the remnant being so little and uncertain: as harvestmen and travellers, which have loitered the fore-part of the day, the more bestir themselves the latter part.

5. To be fruitful in all good works, and to bee constant in well-doing, without weariness: seeing the time is short, and there will be an end, and our hope shall not perish, and that we shall finde all our good works in life eternal.

6. To esteem wisely of the things of this life, which carry with us but a while, as comforts of our pilgrimage, and testimonies of Gods love, and pledges of better things laid up in Heaven for his.

7. So to use the world, as if wee did not use it: fixing our delight on God,

God, and the things in Heaven which wither not.

8. To be more studious of holy Scripture, seeing the things which we are to learn, are many and weighty, and our space to learn is so little.

9. To busie our selves much in the religious education of our children, seeing wee are shortly to leave them, and Religion is the best inheritance wee can leave them, and wee are to leave them to a wicked world.

10. To be full of good counsel toward others, and our selves to be more capable of counsel.

11. To think every good of God to bee sweet and comfortable to our selves, and to fear God.

12. The Scholar *Moses*, who had learned this wisdom already, yet desired to be taught: how much more cause have wee so to do?

13. The School-master God, by his Spirit, to whom wee must therefore pray in Faith, and submit by our obedience.

*The Degrees whereby Gods eternal Coun-
sel proceedeth in the saving of them
who are to be saved.*

Rom. 8. 29. 30.

THe most just and merciful God,
having from everlasting propoun-
ded to glorifie himself by mankind :
Gen. 1. 26 And to that end decreed to create all
men righteous in *Adam*.

Also to suffer *Adam* (for just cause,
being left to his own will) to fall, and
by his will in disobedience, to inwrap
his whole off-spring in sin and death.

1. Fore- Setting all men (being now a lump
knowledge. of corruption) in his sight, there were
Rom. 5. 12 some of them, in whom he took plea-
1 Pet. 1. sure : setting his love on them, for no
other reason, but because hee would,
and was pleased so to do.

2. Election. Being pleased with some, hee chose
Rom. 9. 1 them, and severed them from the rest,
by eternal election.

3. Purpose. Whom he had thus chosen and cal-
Eph. 3. 11 led out (as it were) of the whole lost
mass, them hee purposed to save, to
the glory of his mercy. Vessels of
Mercy.

After hee predestinated, that is,
fore-

fore-ordained, or appointed afore to ^{4. Predesti-}
 give them a Saviour, even his Son to ^{nation.}
 be incarnate, and dye for their re-
 demption; and to give them to him
 as his peculiar, to be ingrafted in him
 as his members, and made partakers
 of all his graces.

According to this fore-determina- ^{5. Calling}
 tion and appointment, he called them
 in time; putting faith into them to re-
 ceive Christ, being offered in the
 Word and Sacraments.

Then even at the same time, he ^{6. Justifi-}
 justifieth them by faith in his Son. ^{cation.}

He sanctifieth them also by his Spi- ^{7. Sanctifi-}
 rit, to live a new life. ^{cation.}

Lastly, at the end of their life he ^{8. Glorifi-}
 glorifieth them. ^{cation.}

As a builder coming to a heap of
 stones: First, he liketh some: Second-
 ly, he chuseth them: Thirdly, he pur-
 poseth to use them: Fourthly, he fore-
 ordains with himself to hew them:
 Fifthly, he sets men on work to square
 them: so is Gods proceeding.

Note, that
 four of the
 former
 eight de-
 grees are
 executed
 in time.

Those that shall be glorified, are though
 predestinate to bee like to Christ; they were
 First, in the end, which is glory, joy, decreed
 and dominion in Heaven: before all
 ly, in the means, which be, 1. Ho- worlds.
 liness

liness of life. 2. Suffering affliction.

Christ, the first born, excelleth all his Brethren: First, In *Nature*:

1. *Divine*, being the only begotten Son of God. 2. *Humane*, his Man-hood being conceived by the Holy Ghost.

Secondly, In *Office*, being 1. That *Prophet*, to teach the Church perfectly the whole Will of God. 2. That *High Priest*, by sacrifice and intercession to pacifie Gods wrath. 3. That *King*, mightily to protect and rule his people.

Thirdly, In glory, bliss, and dominion.

The Examination and tryal of our Christian estate; whereby wee may easily discern whether wee abide in the state of Nature, or the state of Grace, whether slaves to sin and Satan, or Servants, and Heirs to Christ and his Kingdom.

You who have walked in this little Garden, and gathered such Flowers as may make a Nosegay, smelling sweet unto your Souls,
and

and to expel all such stinking weeds of sin, as might bring poison to the same; bee not less minded to apply the Sovereign Salve of these sacred comforts to the upholding of your souls, than men are used to bee for the preserving and curing of their weak and decayed bodies: and for this purpose, behold the carking care of worldly men, who, to advance themselves in these outward things, never cease to afflict both soul and body, so they may effect what themselves so much desire. And that they may the better perceive the increase of their labours toil, who doth not often, with a serious eye, behold and see into his present estate, whereby they may discern in what estate they stand? If therefore men be thus careful and provident for those things which concern this present life, both which (even life and estate) in a moment may be taken from them; and the enjoying of them bringeth no true comfort, but manifold griefs and sorrows to the soul: how careful then should we be to take an account of our spiritual estate (by considering how much more precious the soul is than the body, the

the state of Grace, than the state of nature) how we have grown rich in the graces of Gods Spirit, which bring not only true comfort to us, for this present life, but give assured testimony of eternal happiness in the life to come? And as no man can truly know his profit or loss in temporal things, but by knowing his first and present estate, so no man can well discern his progress and gains in spiritual things, till hee truly know his first and natural estate.

For the better examination and trial of our spiritual estate, let us consider what we are by nature. The Apostle, *Ephes. 2. 3.* telleth us, that all men by nature are in the state of condemnation: every man by nature, is dead in sin, *Ephes. 2. 1.* He is a loathsome carrion, or a dead corps, lying rotting and stinking in the grave, having in him the seed of all sin. From this estate none are exempted, as *Job 15. 14.* Which wofull estate came upon mankind by the fall of Adam, *Rom. 5. 1.* We being then in him, and now of him, that is, we are so descended out of his loins, that of him wee have not only received our natural and

Mans misery in the state of Nature.

and corrupt bodies, but also by propagation have inhered his soul-corruptions, as it were by hereditary right.

This infection extendeth it self The infection of sin. universally through the whole man, both soul and body, both reason, understanding, will, and affections, *Ephes. 2. 1.* For first, in the mind, there is nothing but blindness and ignorance, concerning heavenly matters. Secondly, the conscience is defiled, being alwaies either benumbed with sin, or turmoiled with inward accusations and terrors. Thirdly, the will of man only willeth and lusteth after evil. Fourthly, the affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evil to embrace it: and they are never stirred to that which is good, unless it be to eschew it. Lastly, the members of the body are the instruments and coils of the mind for the execution of sin.

In this estate no man can please God in whatsoever he doth: for till we be in the estate of grace, our best actions are sinful, as Preaching, Prayer, Alms-deeds, and the like:

As

As it is written, *Job 14. 4. Who can bring a clean thing out of that which is unclean:*

A man in the state of Nature, may do those things which are in themselves good, but they utterly fail in the manner of doing them: they do them not as they should be done, that is, in Faith, Love, Zeal, Conscience of Obedience, neither yet with chearfulness, delight, or feeling, but even as it were, forcing themselves to do the outward action, as *Cain*, the *Pharisees*, *Ananias*, and *Sapphira*.

So long as men be meerly natural, they have no sight of their own miserable estate, or of the blessed estate of the godly. For, the natural man understands not the things that be of God; hee being at enmity with God, and so deprived of his favour. Consider his estate.

In the soul of man there are but two faculties, the Understanding and the Will; the Spirit of God so prescribes his Understanding, that not only hee saith, *The natural man understands not the things that are of God*, and as if it were not sufficient to express mans miserable estate, he addeth
neither

neither indeed can hee understand them, because they are spiritually discerned: and again, his will hee describes, that it is *not subject to the Law of God, neither indeed can it be:* This sets forth Gods power and grace to be the greater, because it restores mans Nature, being so far perverted.

Hereby wee may perceive the miserable estate of those who are strangers from God; what an unhappy condition of life it is, that a man should live in such an estate, wherein, do what he can, he cannot please God. Let *Cain* sacrifice with *Abel*, let *Esa* with tears seek a blessing from his Father; let the Pharisee pray in the Temple with the Publican, yet all, nor any of these, shall please God, or go home justified; for the best affections of the wicked please him not: and for worldly glory, let him be never so high amongst men, hee is but abominable unto God.

In this state hee is not only an enemy to God, but in bondage, and a slave to the Devil, having him to reign in his heart as God, which may be perceived in that he giveth obedience to him in his heart, and expresseth it in his

his conversation : and this appeareth, if he take delight in the evil morions that Satan puts in his heart, and do fulfill the lusts of the Devil.

And in this state hee continueth, neither seeing nor feeling his misery, nor desirous to come out of it, neither can hee be perswaded that hee is in such a woful case, as appeareth in the example of the *Ruler, Luk. 18. 21.* and by the Church of *Laodicea*, which being poor, wretched, miserable, blind, and naked; yet she thought her self rich, and wanted nothing. Thus he remaineth under Satans dominion, till he be regenerate and born again, and so brought into the state of grace; so that a man living and dying in the state of nature, for any thing I see, cannot be saved: I speak not of Infants and Children, whereof some, no doubt, are saved by vertue of the promise and Covenant, through the election of grace.

No salvation in the state of Nature,

Seeing then that the state of a natural man is most miserable, and none grown to years of discretion, can bee saved (for any thing wee know) but the regenerate, and such as are in the state of grace; I will therefore (for the

the better tryal of our present estate) shew what *Regeneration* is, and the properties of those in whomsoever this *new birth* is wrought, and such qualities as do usually shew forth themselves in those in whomsoever the Spirit of Christ dwelleth.

Regeneration is a renewing and a re-
pairing of the decayed estate of our souls, Regeneration, what,
or, an act of the Holy Ghost in Gods
Elect, whereby they are entred into a
constant and faithful exercise of a godly
life.

As there is a natural birth of the
whole man, so there is a spiritual birth The quality of it,
of the whole man, which is, whereas
the natural faculties of the soul, as
Reason, Understanding, Will, Af-
fection, and the members of the body
also, are so sanctified and purged by
grace, that we understand, will, and
desire that which is good: For till a
man be born again, hee can no more
desire that which is good, than a dead
man can desire the good things of
this life.

The signs of *Regeneration* are, First, Signs of it,
a true touch of Conscience for our
sins, both Original and Actual: Se-
condly, a godly sorrow and grief of
heart

heart for offending God by our transgressions: Thirdly, an earnest desire after Christ, and his Righteousness, testified by a constant and diligent use of the means, the Word, Prayer, and Sacraments, wherein God gives grace, and assurance of mercy: Fourthly, an unfeigned turning to God from all sin, by new obedience in life to please God in all things.

Further, there are eight signs and tokens whereby all men may certainly know that they are sanctified, regenerated, and shall be saved: First, a love to the children of God. Secondly, a delight in his Word. Thirdly, often and fervent Prayer. Fourthly, zeal of Gods glory. Fifthly, denial of our selves. Sixthly, patient bearing of the Cross, with profit and comfort. Seventhly, faithfulness in our Callings. Eighthly, just and conscionable dealing in all our actions amongst men.

Where Re-
generati-
on, there
Mortifica-
tion.

In whomsoever this work of Regeneration is wrought, there is ever found the action of *Mortification*; for hee that is resolved to endeavour his godly repentance, and laboureth the reformation of his sinful life, must labour

labour two things principally, and of necessity, Mortification, and Regeneration: he must first destroy his sinful estate, before hee can obtain the estate of grace, for God, and the gifts of God are so absolutely holy, as that they cannot admit any mixture with sin, and wicked actions.

Mortification is a decay and perishing of the deeds of the flesh, by the grace and operation of Gods Spirit: which

What
Mortification is.

deeds of the flesh are not only our evil actions, but our desires and carnal affections also. Which mortification of a Christian, consists in two things: It consists in two things. First, in subduing by a holy discipline, our inordinate lusts, which naturally rebel against the love of God: Secondly, in a patient bearing of the Cross of Jesus: except we make some profit in the first, it is certain wee shall never proceed in the second. Where-soever Mortification is, there is also Sanctification.

Seeing that Mortification is the fore-runner of Sanctification, hereby we may try how far we have gone in the same. Experience teacheth, that the nearer a man draws to death, the less motion is in him, but being dead, he

A Trial
of it.

Simile.

[moves

moves not at all; so it is with the spiritual man, the further he goes in Mortification, the greater is his progress in Sanctification.

Sanctification a true mark of a living Soul.

3ed W
- 2nd 2nd M
2nd 2nd M

By which Sanctification try thy self, and see whether or no thou hast gotten life, by the righteousness of Christ: deceive not thy own heart in the matter of salvation; assure thy self so far forth thou dost live, as thou art sanctified. As health is in the body, so is holiness in the soul; a body without health, falls out of one pain, into another, till it dye; and so a soul without holiness, is polluted with one lust after another, till it dye.

Our Sanctification must be both in soul and body; it is not enough to cleanse the hands, feet, eyes, and tongue, but wee must yet go further, and be penitent in heart; for, *blissed are they pure in heart*, such shall receive the blessing.

What is required to be sanctified.

Wee must consider in this work of Sanctification, from the direction of Gods Word, whether our thoughts, words, and works, be cleansed from their inward and outward corruptions, and that they bee sequestred and made impropriate to God: so that

if

if we have set our very thoughts apart to God, then there is holiness begun, and then we are meet for a sanctified use: so, if wee be to serve for a holy use, we must not be for when, and for what we list, but taken up in thought, word, and deed, to serve the Lord: we are not to bestow our thoughts on all things, but refer them to the Lord, mediately, or immediately.

If our Sanctification be effectually wrought in us, it will be constant and continual: so that wee shall not deliver an holiness to God for a time, or in some causes, or for some persons, but wee must thoroughly fulfil the daies of our holiness, not presenting a maimed holiness. As in the Law it was not permitted to offer a lame or a maimed beast, though it wanted but the tail, which was a small thing, yet even for that defect the Lord refused it.

It must be constant and continual.

Not maimed.

There are many Professors which would needs be men sanctified; but they are loath to be cleansed. Others, when they cannot away with this strictness to continue, say on this manner; Let us prepare rivers of sin, for Christ shed streams of blood; the more we

we sin, the grearer glory will come to Christ. And thus they stand at a stay, their holiness is a standing holiness, it fills not, they still lye in their pollutions, their motion is but from the house, to the Church, and from the Church, home again, and at the years end, they are as at the beginning; like a Horse in a Mill, that makes many circuits from morning till night, and then is but where he was at first.

From Sanctification ariseth Repentance; for a man cannot hate his sins, before he be sanctified, and he cannot truly repent for them, before he hate them.

Repentance is a constant returning from all sin unto God, or an inward sorrowing, and continually mourning for sin, joyned with faith and humiliation, and both inward and outward amendment: Inward, in changing the thoughts and affections of the heart; and outward, in changing the words and works from evil to good. I say, it is a turning not from one sin to another, as from Whoredome, to Theft, and the like; neither is repentance every sorrow, but sorrow for sin, not for some sin, but for all sins, not for an hour, but for ever.
Every

Every sorrow is not repentance, for so should worldlings repent: every pant for sin is not repentance, so should *Pharaoh* repent: all weeping and lamenting is not repentance, so should *Esan*, *Judas*, and *Cain* repent: every little humbling of our soul is not repentance, for so should *Ahab* repent: all good words and good purposes are not repentance, for so should every sick man repent: every cry to God for mercy, is not repentance, for so should every fool repent.

Hereby it may appear what repentance is, as also how many are deceived in repentance; and therefore that we may the better try our repentance, let us know that repentance is, when a man turns to God, and brings forth fruit worthy of amendment of life.

Deceits in Repentance.

This turning to God hath two parts, Trial of the first is, a purpose of heart, and Resolution never to sin any more, but to lead a new life: the second is, an holy endeavour and labour in mans life and conversation to purifie and cleanse himself from sin: for a man must be renewed, &c come to an utterly disliking

Trial of Repentance.

H

of his own sins, before hee will turn from them, and leave them.

By this it may appear, that there is one manner of sinning in the godly, and another in the ungodly, though they fall both into one sin. A wicked man, when he sinneth, in his heart he giveth full consent to the sin: but the godly, though they fall into the same sin, with the wicked, yet they never give full consent: for they are in their wills, minds, and affections, partly regenerate, and partly unregenerate, and therefore their wills do partly will, and partly abhor that which is evil, according to that of *S. Paul*, *Rom. 7. 22*. And that the godly man never giveth full consent to sin, it is evident by three tokens:

1. First, Before he come to do the sin, he hath no purpose or desire to do it, but his purpose and desire is to do the will of God, contrary to that sin.
2. Secondly, in the act or doing of the sin, his heart riseth against it, yet by the force of temptation, and by the mighty violence of the flesh, he is haled on, and pulled to do wickedness.
3. Thirdly, after he hath sinned, he is sore displeased with himself for it, and truly repenteth.

A

A manifest example hereof we have in *Peter*, and *Judas* : *Peter*, before the denying of his Master, had not purpose so to do, but rather to dye in his cause : in the act he had a striving with himself, as appears by this, that first he answered faintly ; *I know not what thou sayest* : and yet after, when the assaults of Satan more prevailed, he fell to swearing, cursing, and banning : after his fall, he repented and wept bitterly for it. All was contrary in *Judas*, who went with a full intent to betray his Master, for the Devil made him yield, and fully consent to do it, having long tempted him unto it, and entred into him ; afterwards when Christ was betrayed, *Judas* was not sorrowful for his sin, with godly sorrow, but in a despair of mercy hung himself.

Although this which hath been said, may be sufficient to prove our Repentance, whether true or false, good or bad : yet to make it more apparent, consider seven special signs, set down by the Apostles, *1. Cor. 7. 11*. The first is *Care*, every one that hath a godly sorrow, and true Repentance, is not slothfull, but diligent ; not careless,

Signs of true Repentance.

Care.

careless, but careful to avoid all sin, as well as any one: as also he is most careful to do that which is good, not for fear, but for love, not because man, but because God commandeth.

2.
Clearing
our selves.

The second is a Clearing of our selves, that is to say, when a man hath the feeling of sin, and shunneeth it; and Satan accusing him, hee cannot abide and bear that accusation, but is disquieted till hee have gotten pardon of his sin, with as much earnestness, as for the weightiest thing in the world, confessing the action and inditement, and desiring the pardon of it, by which he may be able to answer his accusers.

3.
Indigna-
tion.

The third is Indignation, making men angry against those sins which before they liked; yea, to be out of patience with themselves that they were such wretches, and so careless to be overtaken with them, and to take on as it were with themselves, that they have slipped into such sin; for true godly sorrow doth ever bring such indignation.

4.
Fear.

The fourth is Fear, that is, an affection fearing sin, because it is sin, fearing to offend God, because of his mercy,

mercy, and goodness, and benefits received; not flying, or parting from God, but drawing nearer unto him when they have offended him.

The fifth is Desire, which is a fervent affection to God and his Word, 5. Desire, and to spiritual and heavenly things. This is manifest in the example of the Gaoler, who after he was smitten with sorrow, and true Repentance, came with this note to S. Paul, saying, *What shall I do to be saved?*

The sixth is Zeal, which maketh 6. Zeal. men zealous for God and his Worship, zealous of Piety and good works, not to do them carelessly and negligently, but it maketh them do (though with great labour and cost, yea, danger and hazard) those things which they see they ought to do.

The seventh is Revenge, that is, 7. Revenge. the penitent man is so offended with the sin hee hath committed, that hee will be revenged of himself for it; as for example, if he have offended in gluttony, he will revenge himself by fasting two or three dayes after; If hee have offended in whoredome, hee will be revenged of his lusts, by bewailing of them ever after: and so of other sins.

fin. By these it may appear, what true repentance is.

In whomsoever true Repentance is thus found, it ever proceedeth from a true and justifying Faith: for none can repent or practice this duty of Repentance, but those who have faith and grace: *Without faith it is impossible to please God.* I will therefore first declare what Faith is: Secondly, the tryal of Faith: Thirdly, the fruits of Faith: And lastly, how Faith is kept.

What Faith is.

Faith is a wonderful grace of Gods Spirit, whereby the Elect do apprehend and apply Christ, and all his benefits unto themselves particularly.

Trial of it.

To make tryal in our selves whether our Faith be true, sound, or not; this will appear two waies: First, by the beginning and degrees of the works of the Spirit, which go before a true and lively Faith; which be three: First, a true sight of our sin, with an apprehension of the wrath of God for the same. Secondly, a true sorrow and grief of heart for offending God by these our sins: And lastly, an hungering and thirsting after the mercy and grace of God in Christ, above all worldly things: where these things are, there

and

H

is

is grace; but where these things are wanting, there is no true Faith, but presumption.

Secondly, Faith will appear by the works of love: for in love will Faith bring forth all the duties of the Moral Law, both to God and man; for Faith worketh by love, *and love is the fulfilling of the Law.*

Further, for the trial of our Faith, Christ tells us, that the more we are distracted with worldly cares, the less is our belief in God; for distrustful care comes from unbelief in Gods providence; and the less we trust in God for temporal things, the less do we believe eternal mercies, for the same Faith layes hold on both; but if we can truly depend upon God for temporal blessings, in the sober use of lawful means, then we shall rely upon his mercy for the salvation of our souls.

This trial is not made in prosperity; for when God sends abundance, every one will trust in him; but when want comes, then is trial of thy Faith: If then thou rely on God, though means fail, thy Faith is strong; but if thy heart be oppressed with sorrow and

fear, and thou make no conscience of unlawful means, then suspect thy self, thy Faith is none at all; for *the just shall live by Faith.*

Benefits
of Faith.

Benefits
of our u-
nion with
Christ.

Thus much of Faith, and the trial thereof: now follow the fruits and benefits thereof. By means of this special Faith, the Elect are truly joyned unto Christ, and have a heavenly communion with him, and therefore do in some measure feel his holy Spirit stirring and moving in them.

The Elect being thus joyned to Christ, there ariseth three wonderful benefits from it: *Justification, Adoption, and Sanctification.*

Justification is, when the Elect being in themselves rebellious sinners, and Gods own enemies, yet by Christ they are accepted of the Lord, as perfectly pure, and righteous before him.

Benefits
of Justifi-
cation.

From true Justification do proceed many other benefits: the first is reconciliation, by which a man justified, is perfectly reconciled to God, because his sin is done away, and he is perfectly arrayed with the righteousness of Christ. The second is, that afflictions to the faithful are no punishments for sin, but only fatherly and

Part II. *Spiritual Flowers.*

177

and loving chastisements : for the guilt and punishment of sin was born in Christ. Now therefore if a Christian be afflicted, it is no punishment, for then should God punish one fault twice ; once in Christ, and the second time upon the Christian, which thing doth not agree with Gods justice. The third is, that the man justified, doth merit and deserve at Gods hands the Kingdom of Heaven, for being made perfectly righteous in Christ, and by his righteousness, hee must needs merit eternal life, in and by the merits of Christ.

Inward benefits proceeding from Inward Justification, are those which are inwardly felt in the heart, and serve for the better assurance of Justification, and they are chiefly four.

The first is, *Peace of Conscience*, arising from this persuasion, that his sins are freely pardoned, and the wrath of God fully appeased, by the merit and suffering of Christ Jesus, by a lively Faith applied.

The second is, an entrance into Gods favour, and a perseverance in it, which is indeed a wonderful benefit, when a man that is freely pardoned

H. 5.

and

and justified in Christ, doth boldly approach to Gods presence, and they are ready to ask and sue, and also to obtain any benefit that is for their good.

3. The third is a *spiritual joy in their hearts*, even then when they are afflicted, because they look certainly to obtain the Kingdom of Heaven.

4. The fourth is, that the *Love of God* is shed in the hearts of the faithful by the Holy Ghost, that is, that the Holy Ghost doth make the faithful very evidently feel the Love of God towards them, and doth, as it were, fill their hearts with it.

The graces of God and his Spirit are not severed.

In whomsoever these singular benefits are thus to be found, there is ever to be found assuredly, that the Spirit of God dwelleth in them; and that the Spirit of God dwelleth in them, it imports not only a familiar presence, but also a continuance hereof; he dwells not for a month, as a guest for a night, but for ever: how ever by temporal distractions hee humble us, yet shall he never depart from that soul which once hee hath sanctified to be his own habitation. And this comfort is confirmed to

be

us

us by three sure Arguments.

The first is taken from the nature of *God*: *He is faithful* (saith the Apostle) *by whom we are called to the fellowship of his Son, who will conserve us to the end.* Arguments of perseverance.

And again, he saith, *I am perswaded, that he which hath begun this good work in you, will perform it until the day of Christ.*

The second Argument is taken from the nature of that life which Christ communiceth to his members, it is no more subject to death; we know that *Christ raised from the dead, dyes no more.* This life is communicated to us; for it is not we that live, but Christ that liveth in us. 2.

The third is taken from the nature of the seed whereof we are begotten; for as the seed is, so is the life that comes of it; now the seed, saith the Apostle, is immortal; *Wee are born anew, not of mortal seed, but immortal;* our life therefore is immortal.

As the first greatest question in Religion is concerning the Saviour of the world, *Mat. 11, 3.* so the second is concerning them who are to be saved: if the judgement be referred to man, every man accounts himself a Christian;

Christian; if judgement be sought for from the Lord, he gives an answer to all: *If any man have not the Spirit of Christ, the same is none of his.*

A trial
of estate,
whether a
man be a
Christian
or no,

Hereby every Christian may have a notable rule how to try his own estate: for to destroy the pride of all their glory (with one word) who esteem somewhat better of themselves for the priviledge of their estate, when they excel others. Here it is said, *Rom. 8. 9. If any man, he speaks without exception, be what thou wilt beside, never so noble, never so rich, never so learned, if thou hast not the Spirit of Christ, thou art none of his.*

Again, we see that Christ and his Spirit cannot be sundred: Let no man say, he hath Christ, except he hath the Spirit of Christ; as hee is not a man who hath not a soul, so hee is not a Christian, who hath not the Spirit of Christ, *Job. 4. 13.* And as Christ and his Spirit cannot be sundred, so cannot the Spirit be sundred from the fruits of the Spirit. Now the fruits of the Spirit, are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: If
the

the Spirit of Christ dwell in us, and if we live in the Spirit, let us walk in the Spirit. And this may be a conviction to carnal Professors, that while they say, the Spirit of Christ is in them, they declare none of his fruits in their lives and conversations.

Wee are to know that the operations of the Spirit are two-fold; the one is general, and the common operation which he hath in the wicked, for hee illuminates every one that cometh into the world: that *Caiphas* and *Saul* can prophesie, and *Judas* can preach, it is from him; this way he worketh in the wicked, not for any good to them, but for advancement of his own work. The other kind of the Holy Ghosts operation is special, and proper to the godly, by which hee doth not only illuminate their minds, but proceeds also to their hearts, and works this three-fold effect in it; sanctification, intercession, and consolation.

The operations of the Spirit.

1.

External, common to all men.

2.

Internal, proper to the godly.

First, He is unto them a spirit of 3 Effects
Sanctification, renewing their hearts, by of the Spirit in the
his effectual grace: hee first rebukes godly.
them of sin, awakes their consciences 1.
by the sight thereof, and gives them a Sanctification.
sense

sense of that wrath which sin hath deserved; whereof arises heaviness of heart, sadness in their countenances, lamentation in their speech; and such an alteration in their whole behaviour, that their former pleasure becomes painful unto them, and others, who knew them before, wonder to see such a change in them.

From this he leads them to a sight of Gods mercy in Christ, he inflames their hearts with an hunger and thirst for that mercy, and worketh in their hearts such a love of righteousness, and hatred of sin, that now they become more afraid of the occasions of sin, than they were before of sin it self; This resistance of sin, and care to avoid the occasions of sin, are undoubted Testimonies that Christ dwells in us.

This is the first operation of the Spirit, but it is not all, he proceeds further by degrees; for the Kingdom of God is, as if a man should cast seed into the earth, which grows up, he cannot tell how: first, it sends forth the blades; secondly, the ears, and then the corn: so proceeds the Kingdom of God in man by degrees.

Simile.

In the second place the holy Spirit becomes

becomes a Spirit of Intercession. So long as we are bound with the cord of our transgressions, we cannot pray: but when he looseth us from our sins, he openeth our mouth to God; he reacheth us to pray, not only with sighs and sobs, *which cannot be expressed*, but also puts words in our mouths, such as wee our selves (who speak them) are not able to repeat them again.

2.
Intercession.

And thirdly, he becomes unto them the Spirit of Consolation. If he be unto thee a Sanctifier and Intercessor, he shall not fail at last to be thy Comforter: If at first, after thou hast sent up supplications, thou finde not his consolations descending upon thee, bee not discouraged, but bee more humbled, for our sins shorten his arm, and our hardness of heart holds out his comforts: we must fall down with *Mary*, and lye still washing the feet of Christ with our tears, before hee takes us up in his arms to kiss us; and if we finde these effects of his grace going before the humiliation of the heart, and the grace of prayer, we may be out of doubt, that this Consolation shall follow after.

3.
Consolation.

By this it is evident, that he that bath

hath the Spirit of Jesus, knows that hee hath him. And herein consisteth the chief glory of a Christian, that hee hath such a guest to abide with him for ever, whereby unspeakable benefits are vouchsafed unto him.

Benefits
that come
by Christs
dwelling
in us.

I.

First, where this holy Spirit comes to dwell, hee repairs the lodging: man by nature being like to a ruined place, is restored by the graces of Christ: as to the soul, the Lord stirs up new lights in the mind, restores life to the heart, communicates holiness to the affections; so that whereas before the soul was an habitation for unclean spirits, that is, defiled with all sorts of vile and unclean affections, the Lord Jesus hath sanctified it to be a holy habitation to himself: the body is repaired, partly when the members thereof are made weapons of righteousness in this life, and partly in delivering them from mortality, which shall bee done in the resurrection. Again, by his dwelling in us we have the benefit of provision, he will never suffer us to want any thing that shall be good for us: he is not burthenable
after

after the manner of earthly Kings, but his reward is with him.

Wee may further consider those Comforts
excellent benefits that wee have by thereby.

the Spirit of Christ dwelling in us:
first, hee giveth life to the soul, and
makes it to *live the life of Christ*,
Gal. 2. 20. Secondly, when the soul
and body are sundred by death, hee
leads the soul to live with him in
glory: and thirdly, he casts not off
the care of the body, but saveth the
very dust and ashes thereof, till the
day of Resurrection. O what a kind-
ness is it, that the Lord will honour the
dead bodies of his children.

Surely there was never a house so
well paid for in the world. O how
happy is hee who hath such a guest to
dwell with him! What recompence
hast thou to look for? He dwells with
thee on earth, thou shalt dwell with
Him in Heaven; He a few years with
thee, thou with him for ever.

The second main benefit arising
from our union with Christ, is Adop-
tion, whereby they which are justified,
are accounted of God as his own
children.

From Adoption proceeds many
other

1.

2.

3.

II.

benefits
thereof.

other benefits: first, the Elect Childe of God, is hereby made a Brother of Christ: secondly, he is a King, and the Kingdom of Heaven is his inheritance: thirdly, he is Lord over all creatures, save Angels: fourthly, the holy Angels minister unto him for his good: fifthly, all things, yea, grievous afflictions, and sin it self, turn to his good, though in its own nature it be never so hurtful: and lastly, being thus adopted, he may look for comfort at Gods hands, answerable to the measure of his afflictions, as God hath promised.

Assurance
of Adopti-
on.

The inward assurance of adoption is by two witnesses: The first is, our Spirit, which being often feeble and faint, God hath given us of his own Spirit to be a fellow-witness with our spirit: this Testimony of the Holy Ghost, is best discerned in the time of trial, and at the hour of death, which a Reprobate cannot have at all; though indeed a man flattering himself, and the Devil imitating the Spirit of God, doth usually perswade carnal men and Hypocrites, that they shall be saved. But that devilish illusion, and the testimony of the Spirit may

may be discerned by two notes.

The first is, fervent and hearty prayer to God in the name of Christ; for the same Spirit that testifieth unto us that we are the Adopted Children of God, doth also make us cry, that is, fervently with sighs and groans, pray to God: now this fervent prayer can the Devil give to no Hypocrite, for it is the special work of the Spirit of God.

I.
Fervent
Prayer.

The second is, they which have this special Testimony, have also in their hearts the same affections to God, which Children have to their Fathers; namely, Love, Fear, Reverence, Obedience, thankfulness, and the like: for they call not upon God as upon a terrible Judge, but they cry *Abba*, that is, Father; and these affections they have not, whom Satan deludeth with a fantastical imagination of their salvation.

II.
Filial love

The third main benefit, is inward *Sanctification*; by which a Christian in his mind, in his will, and in his affections, is freed from the bondage of sin and Satan, and is by little and little enabled by the Spirit of Christ to discern and approve that which is good, and to walk in it.

III.
Sanctifi-
cation.

Now

Now this Sanctification is throughout the whole man, in the spirit, soul, and mind. The Sanctification of the mind is in the enlightening of it, with the true knowledge of Gods Word; it is of two sorts, either spiritual understanding, or spiritual wisdom.

The difference between spiritual understanding, and spiritual wisdom.

Spiritual Understanding is a general conceiving of every thing that is to be done, or not done, out of Gods Word.

Spiritual Wisdom is a special grace of Gods Spirit, peculiar only to the Elect, whereby a man is able to understand out of Gods Word, what is to be done, or not to be done in any particular thing or action, according to the circumstances of the person, time, or place: the principal point of this wisdom, is to determine of true happiness, whereunto the whole life of man ought to be directed: which happiness is the love and favour of God in Christ.

To obtain this heavenly wisdom, we must be careful of these two things: First, to get the fear of God in our hearts: which is a reverent awe of the heart towards God, whereby a man is fearful to offend, and careful to please God in all things.

And

And this wee shall get if wee receive the Word of God with reverence, and apply it to our own souls, when we hear it, trembling thereat when it toucheth our consciences, and humbly submitting our selves unto it, without raging or repining: Secondly, we must close up the eyes of our minds, that is, we must deny our own wisdom, and suffer our selves in things to be over-ruled and ordered by the written Word of God.

To walk in the course of our lives by this heavenly wisdom, we must in every good action observe these four Rules: first, the thing we do must be just: secondly, the means of effecting it, must also be just: thirdly, we must keep our selves therein, within the limits and compass of our calling: fourthly, we must do the thing with an honest and upright heart, and for this purpose we must alwaies hear the Word of God, to tell us what is just.

The Sanctification of the *Memory* is, when it can both keep and remember that which is good and agreeable to Gods will, whereas naturally it best remembers lewdness, wickedness, and vanity.

The Memory.

Sanctification

The Con-
science.

Sanctification of the Conscience, may be discerned by this, that it checks for the least sins, before a actual repentance be performed; and likewise approves our upright walking in the whole course of our life: It procures peace with God, and with man, so far as it is profitable and expedient, and breeds contentment in the life: in all occasions, it procures cheerfulness in the countenance, and readiness in all our business; it makes us courageous in the truth, and willing to defend the same; it makes us victorious in troubles, and ready to yield up our lives into the hands of God.

The Will.

Sanctification of the Will is discerned hereby, that it is so far forth freed from sin, that it can will and chuse that which is good and acceptable to God, and resist that which is evil: it is further perceived by our cheerfulness in well-doing, not by compulsion, but of a willing mind, by resisting as well the occasions of sin it self, as by yielding to sin with grief, rising by Repentance out of the same.

The Affe-
ctions.

Sanctification of the Affections is known by this, that they are moved and inclined to that which is good, to embrace

embrace it, and in that we can more joy or grieve for spiritual causes, than carnal, that they tend to the crucifying of the flesh, and building forward of the new man, and are not commonly affected and stirred with that which is evil, unless it be to eschew it.

Amongst these sanctified Affections, four especially are to be marked: First, *Zeal of Gods glory*, by which a Christian is thus affected, that rather than God should lose his glory, he could be contented to have his own soul damned; as it was with *Moses*, *Exod.* 32. 12. and also *Paul*.

The second is, the *fear of God*, without it, a man cannot be wise. It is the first step to wisdom. In this fear of God, there be two parts: the first is, a persuasion of heart, that we are in Gods presence, we stand in awe of him, which is, when a man takes heed to his ways, lest he offend God.

The third is, the *hatred of sin*, because it is sin, and especially of a mans own corruptions, wherewith a Christian is so troubled, that in regard of them, and for no other cause, he desireth to be out of this most miserable world, that

IV.
Sanctified
affections.

2.

3.

that he may leave to displease God.

The fourth is, *Joy of heart in consideration of the nearness of the terrible day of Judgement, and second coming of Christ*; in regard whereof they shall lift up their heads, because the full accomplishment of their redemption is at hand.

The body. The sanctification of the Body is, when all the members of it are carefully kept and preserved from being means to execute any sin, and are made the instruments of Righteousness; for every member is to be kept pure and holy.

How to keep faith. To maintain and keep a true and justifying Faith (by which wee are united to Christ, and thereby enjoy all blessings) is to maintain true Religion, both in life and death: and for this end, these Rules must be remembered:

1. First, we must have in our hearts sincere love to God in Christ, to his Church, and true Religion: Secondly, we must not only know, and believe that Christ dyed for our sins, and rose again for our Justification, but we must labour to feel the power and efficacy of his death killing sin in us, and

and the vertue of his Resurrection raising us to newness of life: Thirdly, we must not content our selves, to know and profess that God is merciful; but withall we must take observation of his loving favour towards us particularly, adding one observation to another, so our hearts may be governed in the love of God.

3.

Because there is nothing that doth more evidently distinguish between the regenerate and unregenerate man, than such fruits as each of them do usually bring forth in their lives and conversation. I will therefore shew the vertues of the one, and the vices of the other, with their several descriptions, whereby every man may perceive in what estate he stands; whether he be the Childe of God, or the childe of the Devil; whether in the state of grace, or in the state of nature.

The graces of Gods Spirit ever in some measure appearing in the Childe of God, effectually called, justified and sanctified, are *Love, Mercy, Meekness, Patience, Humility, Long-suffering, Peace.*

Love is properly an affection of the heart, which bindes us to love God, because

I

ke

hee hath loved us, and to do unto men, as we would be done unto : or whereby one man is well pleased with another. Now our love to God must appear by the effects thereof.

Property
of Love.

1.

First, It is the nature of Love, that it earnestly desires and seeks to obtain that which is beloved : Hereby thou shalt know whether thy affection of love be ordered by Christ, or remain as yet disordered by Satan. The affection which Christ hath sanctified will fly upward, seek to be there where he is : so carnal love will carry miserable man captivated, to the bottomless pit of Hell ; but holy love being as a spark of heavenly fire, kindled in our hearts by the Holy Ghost, ascends continually towards God, from whom it came, not suffering us to rest till we enjoy it.

2.

The second trial of our Love, is Obedience, and an holy care in all our callings to serve and honour the Lord.

3.

The third trial of Love, is Bountiffulness ; experience proves, that every Lover bestoweth bountifully on that which he loveth.

4.

The fourth trial of Love, is readiness

ness to suffer affliction for the cause of God.

For the further trial of our Love, let us consider what our Saviour Christ saith, *Mat. 9. 44. I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt and persecute you.*

The Love here commended, comprehendeth these two things. First, How to love our enemies. to be lovingly affected in heart towards an enemy: Secondly, to be lovingly affected in speech and action. For the first, love in heart comprehendeth all good affections that one man beareth to another, as mercy, compassion, meekness, and desire to do him good: for the second, it is set out unto us in three branches: First, *Bless them that curse you*; where is commended all good speech, both unto and of our enemies: Secondly, *Do good to them that hate you*; where is prescribed all loving usage in action, by affording all the help and comfort we can: Thirdly, *Pray for them that persecute you*; that is, for their good estate in this life, so far forth as it serveth for Gods glory, and for their

conversion and salvation in the world to come.

Examples
of Love.

For the affection of the heart, take Christs example, who so loved his enemies, that he shed his own heart-blood for their salvation. For love is courteous in speech; see *David's* practice toward *Saul*, his professed enemy, *1 Sam. 24. 7. 26. 9, 10.* For doing good in action, read *Exod. 23. 4, 5.* If thou meet thine enemies Oxe, or his Asse going astray, thou shalt bring him home again. And *Prov. 25. 21.* If thine enemy be hungry, give him bread to eat, if he be thirsty, give him drink. See the practice hereof in *Elisba*, when God delivered them into his hands, that did seek his life, he brought them to *2 King. 9. Samaria*, and when the King of *Israel 24, 19, 21* would have slain them, he forbade him; nay, he caused the King to refresh them with water and bread, and so sent them away to their own Master. For praying for our enemies, we have the example of our Saviour, the Prophet, and *Stephen*, who prayed for them that put him to death.

What
Mercy is.
The Ef-
fects.

I.

Mercy is an holy compassion of the heart, whereby one man is moved to help another in his misery: First, I call it

it a compassion of heart, because it makes one man to put on the person of another; and to be grieved for the misery of another, as if it were his own: Secondly, it is called the bowels of compassion, because when a mans heart is touched therewith, his very liver and intrals do stir in his body, and are troubled in him: Thirdly, this

2.

3.

verruer of Mercy moveth the heart to help another that is in misery; for, help in misery, is a notable fruit of true compassion, neither can they be severed; for in the compassion of the heart, & in the act of relief stands true mercy. The duties of Mercy are answerable to mans misery. Now mans misery, is either in soul or body; the greatest miseries of man are in his soul, as ignorance, impenitency, and trouble of conscience. Mans bodily miseries are, sickness, thirst, nakedness, and such like. And to these the works of mercy are answerable. Mercy towards the soul, is when a man is careful for the salvation of another, using means to bring a man from spiritual darkness unto light, from the power of Satan, to God, from the estate of sin, and danger of Hell fire, to the

The duty
of Mercy.

state of grace in true faith and repentance, and to eternal life : and look how far the soul is more excellent than the body, so far doth this work exceed any work of mercy that concerns the body : mercy towards the body, is called alms or relief, whereby a mans outward necessity for food, raiment, or such like, is supplied.

Who is a
merciful
man.

Hereby it may appear, who is a merciful man: namely, such an one as hath his heart touched with compassion toward the misery of another, and thereby is moved to help and relieve him in soul and body, according to his estate : and such a man is blessed by the testimony of Christ himself, howsoever in the world hee may be despised.

Motives
to mercy.

1.

2.

3.

4.

To move us to this duty, let us mark these things : first, the state of the merciful is here pronounced blessed of Christ : Secondly, Mercy is a gift of the Spirit, and the grace of Gods Elect, which alwaies accompanieth the happy estate of those that be in Christ : Thirdly, hereby we become like unto God our heavenly Father : Fourthly, hereby we are made instruments of Gods mercy to them that be in misery.

For

For the furtherance of us in this so excellent a duty, we must observe certain Rules. First, we must exercise three of our senses; seeing, hearing, and feeling, in other mens miseries. Rules for this exercise of Mercy. Rule 1.

For seeing, *Deut. 15. 9.* we must be very wary it grieves us not to look upon our poor brother, but we must see and behold his misery and distress, whether it be in soul or body; this is the Lords practice, *Exod. 3. 7. 9.* Secondly, if we cannot come to see a mans misery, then we must be content to hear of it, and give heed and credit to the true reports that others make thereof to us; this was the practice of *Nehemiah, Nehem. 1. 3, 4. and 2. 5.* Thirdly, for feeling, if the Lord shall afflict our bodies with sickness, or our souls with temptations, we must be willing to suffer the same patiently, that thereby we may be fitted to take more compassion upon others in like case, and to comfort them the better: thus did *Paul* and *Timothy*.

Secondly, we must make our particular callings wherein we live, the Instruments of Mercy, and in doing the duties thereof, shew forth compassion towards others: First, the Ma-

I. 4.

gistrates

gistrates must rule and govern in mercy: Secondly, the Minister must Preach in mercy: Thirdly, every private man must make the duties of his calling, works of mercy; the rich man must know himself to be, not a Lord, but a Steward of Gods blessings, and therefore must employ the same in mercy, by giving and lending unto the poor freely, as God shall minister unto him just occasion. The Trades-man must buy and sell in mercy, dealing justly with the rich, and shewing liberality to the poor. The Master must thus in mercy use the labour of his Servant, and the Servant thus in mercy, do service unto his Master, for conscience towards God; and happy were it with all estates, if this Rule of Mercy were observed, for it is the band of all societies.

3 Rule.

Thirdly, for the more chearfull practice of mercy, we must lay aside some part of our goods for the relief of them that be in misery: Many are given to great excess in fare and attire, but they may do well to abate somewhat thereof, to bestow it on the poor, for hereby will the rest be sanctified to their more free and comfortable

able use. Nay, in this case of necessity, we ought to sequester some part of our necessities for the refreshing of the poor; so did the Church of *Macedonia* give above their power for the relief of the afflicted brethren.

Meekness is a gift of Gods Spirit whereby a man doth moderate his affection of anger, and bridle in himself impatience, hatred, and desire of revenge. It is a vertue whereby a man is gentle in behaviour towards all persons, both good and bad; it makes a man with patience and a quiet heart to bear Gods judgements, and to put up injuries, and to bear wrongs when occasion of revenge is given him.

What meekness is. The effects thereof.

Meekness is not to be shewed in the matters of God, when his glory is impeached: for therein we must have zeal as hot as fire; but in the wrongs and injuries that concern our selves. *Moses* was the meekest man on earth, in his time, *Numb. 12. 3. 5.* and yet when the *Israelites* had made a Golden Calf, *Exod. 32. 19.* in zeal of Gods glory he brake the two Tables of stone, and put to sword the same day 2000 men that had so dishonoured God: the like we see in *David*, *Psal. 119. 139.* and in our

Wherein meekness must be shewed.

Saviour Christ, *Mat. 12. 12.*

The cause
of meek-
ness.

The ground or cause of meekness, is affliction or poverty of spirit; for hardly can he be meek and patient in spirit, that hath not been acquainted with the Cross.

Motives to
Meekness.

To induce us unto this vertue, let us first consider Christs precept and example, bidding us to learn of him; for he is meek and lowly: and again, consider Gods own dealing with us; we daily wrong him with our offences, and yet he bears with us: lastly, the fruition and practice of this grace, hath the promise of blessedness belonging unto it; and therefore as we would be happy, so we must get into our hearts the spirit of meekness, and express the vertue and power thereof in our lives.

Patience is a voluntary and continual suffering for the love of vertue and honesty: and therefore whatsoever happeneth to a wise man; by this vertue he is prepared to digest and turn it to the best. Or otherwise, It is a grace of the Spirit flowing from grace and hope, whereby we so suffer things that are evil, that we forsake not those things that are good, by which wee may attain to those that are better.

Amongst

Amongst all the graces of Gods Spirit, this praise may be given to Patience, that it is the keeper of the rest; if our Patience be not first broken, we cannot be induced to the committing of any sin: sinful concupiscence proceeds from the impatience of continence; covetousness from this, that we are impatient of our sober estate.

It is the will of God, that *through manifold afflictions we should enter into the Kingdom of Heaven*; and therefore when any cross befalls us, walking in our lawful calling, we must endeavour to submit our selves patiently unto the will of God. In prosperity we are chearful and thankful, but when affliction comes, our nature will repine. O remember, we say in all estates, *thy will be done*: and therefore in the most bitter crosses that can befall us, wee must labour to say with Job, *The Lord giveth, and the Lord taketh, blessed be the name of the Lord.* The practicewhereof we see in David, 2 Sam. 16. 10, 11. touching Shimei.

Long-suffering is a vertue whereby a man doth bear with other mens wants, as long-suffering is. What morosity and hastiness, and in bearing yields for the maintenance of peace: Thus
deale

dealt *Abraham* with *Lot*, when their *Heards-men* were at variance, though he were the superiour both for age and place, yet for peace sake he put *Lot* to chuse the place of his abode, whether on the right hand, or left.

What humility is. *Humility is a vertue whereby one man thinks better of another than of himself;*

The effects thereof. *For this makes a man think basely of himself, in regard of his own sins and corruptions, whereupon he is contented to give place unto others, and to yield of his own right, for the maintenance of peace: When as on the other side, pride causeth men to seek for more than their due, and so causeth contention.*

What peace is. *Peace is a vertue whereby we have unity and concord with God, and one with another.* Now peace is two-fold, good or evil; *Good peace is that which standeth with a good conscience and true Religion. Evil peace is an agreement and concord in evil: as in the*

Good peace three-fold. *True peace hath six heads.* *True peace hath six heads.* *First,*

First, peace between God and man, which is properly called reconciliation, whereby God in Christ is at one with man, and man through Christ is at one with God; of which, when a man is once perswaded in his heart, then comes his peace. Secondly, peace with the good Angels; for man being at peace with God, then Angels become servants and ministering spirits unto him. Thirdly, peace with a mans self, consisting of two things: First, when the conscience sanctified ceaseth to accuse, and assurance of Gods favour beginneth to take his part, to excuse and speak for him before God: Secondly, when the will, affection, and inclination subject themselves to the enlightened mind, of which, if either be wanting, man is at war with himself, and the peace of God ruleth not in his heart: Fourthly, peace of true believers amongst themselves, who before they believe, were as Lions and Cockatrices; but now in the Kingdom of Christ have put off that savage nature, and become peaceable: Fifthly, peace of the faithfull with professed enemies; namely, when they endeavour

1.

2.

3.

4.

5.

to

to have peace with all men : Sixthly, concord of the enemies themselves with the true Church : for often the Lord restraineth the malice of his enemies, and inclines them to peace.

How to
get and
keep true
Peace of
conscience

The way to get and keep true Peace for ever, is this : First, we must call upon God for the pardon of our sins every day : Secondly, we must follow after peace with men in the practice of forgiveness and reconciliation, when offences grow ; for when we are at one with God and man, we have a blessed peace, and hence shall follow peace in our own hearts, which is that *peace which the world cannot give*, which while we retain, we need not fear any evil, no nor death it self ; for, *If God be with us, who can be against us ?*

There are many other vertues propounded in the Scriptures, which might here be described : but these may be sufficient to declare in whom the Spirit of Christ dwelleth : For where Christ dwelleth by his Spirit, there are ever the fruits of the Spirit perceived ; for the Spirit, and the effects thereof cannot be sundred : for every thing bringeth forth that which is of its own nature : Fire sendeth
forth

hly,
elves
the
ene-
e.
eace
call
as e-
flow
fice
on,
we
have
low
that
which
any
God
pro-
hich
hese
hom-
For
irit,
pirit
e ef-
for
hich
eth
orth

forth nothing but hear, the fountain
nothing but clear water, and the like.

Now that these vertues may the
more apparently shew themselves to
be the fruits and effects of the Spirit
in the regenerate man: I will there-
fore set down and describe such vices
as commonly shew forth themselves
in the wicked, and are the fruits and
effects of the unregenerate: for here-
by the Childe of God renewed by
grace, and the unregenerate remain-
ing in the state of nature, may as ea-
sily be distinguished, as white from
black, being laid together.

I will first begin with *Pride*, be-
cause, as one saith, it may well stand
in the fore-front, sith it is a Master-
Devil, and the very bane of the soul.

Fruits of
unregene-
ration.

Pride is said to be the *Timpany* of
the Soul, because it is a puffing up of the
heart and mind, proceeding from the opi-
nion of some good thing in us more than
others.

What
Pride is.

His companions are, envy, anger,
impatience, indignation, self-will,
and obstinacy. *Pride* is full of envy,
because the proud man thinketh him-
self only the worthiest, and that eve-
ry mans greatness is a hinderance to
his:

Compa-
nions of
Pride five.

his : It is full of anger, supposing himself never so well thought of as he deserves : full of *impatience*, in that he will not suffer himself to be reprov'd, but will have his vices accounted virtues, and looks to be commended for them : full of indignation, esteeming every man unworthy of any good that befalls him, in comparison of himself : full of obstinacy, by stiffly holding his own opinion, notwithstanding any proof alledged to the contrary.

This Sin of Pride, of all other, is the most dangerous, because other sins proceeds from evil deeds, but Pride is to be feared, even in good and vertuous actions.

Of Pride, there are nine branches : Presumption, Obstinacy, Hypocrisy, Boasting, Ingratitude, Contempt, Disobedience, Ambition, and Curiosity.

Pride, if we consider the cause thereof is momentary, and very uncertain : for if it proceed from Riches, who knows not that they may be lost in a moment ? If from Nobility of great birth, it may be stained ; If from knowledge, it is full of error ; If from

How to
detect
Pride.

from strength, it may soon decay; If from honour, it is but a ceremony; If from beauty, age may wrinkle it; If from success, time may alter it: If from dainty food, it may breed surfeiting, which commonly bringeth death; If from cloathing, what is it but skins and wooll? Nay, the very excrements of brute beasts, and stones of the earth? If from health, sickness may destroy it; If from multitude of friends, are they not like to water-brooks, that in Summer become dry, and in Winter frozen? If from sharpness of wit, there is no man living but is guilty of folly.

The only and chief remedy against Pride, is *Humility*: for as by Pride we are banished from the presence of God, so by humility we are recalled to him again: because without humility, no other vertue whatsoever is acceptable in his sight.

How to
avoid
Pride.

The second main and capital Sin is, *Covetousness*, which we may call the dropie of the soul, because the covetous man, the more he hath, the more still he desireth: It is also a kind of bad motion, whereby the Devil inclineth us unlawfully to with-hold our own good,

What Co-
vetousness
is.

good, or unjustly to covet other mens.

Four sorts
of Cove-
tousness.

1.

2.

3.

4.

Of this sin, there are four sorts; the first is, to desire that which is another mans, nor caring how we get it, by right or wrong: the second is, when we study to get mony, wealth, or favour by wicked means: the third is, when wee will not restore that which we know to be another mans: the fourth is, when we treasure up much wealth, and neither use it our selves, nor imploy it to the benefit and relief of others.

This Viper hath nine heads, by which it snatcheth at the trash of the world: Fraud, Unquietness, Perjury, Bribes, Sacriledge, Theft, Usury, Rapine, and Simony.

How to
deterre Co-
vetousness.

Consider that the matter thereof (which is riches) is most vile and abject, or else our Saviour would never have committed the purse to Judas: Christ chose not his Apostles and best beloved from amongst Princes, but poor Fisher-men. That no man can serve two Masters, God and the world, no more than he can at one time behold Heaven and Earth. That riches for the most part, are gotten with pain, preserved with fear, and lost with

with sorrow. That the covetous or most wealthiest man, is but as the Mill-wheel, which, though it turn all day about, yet at night is found where it was in the morning: so, howsoever we run about this world for wealth, yet at our death we shall be found as poor as we were at our birth. That the covetous men are but as Camels, that all day carry the Kings Treasure, and at night are turned into a filthy stable, being able to shew no sign or appearance thereof, but their gall'd backs.

The only remedy against Covetousness, is *Liberality*, which is a distribution of those good things that are in our possession, to the benefit of others; for we have nothing which we have not received from God; who hath given them for the good of others, and will require an account thereof at our hands.

How to avoid Covetousness.

The third capital Sin is *Luxury*, What which may be called the *Leprosie of the* *Luxury is* *soul*; and is an inordinate appetite of lascivious and fleshly pleasures.

There are six kinds of this Sin: The Kinds of first is Fornication, which is an unlawful society of one single person with another. The second is Rape, or Ravishment,

Luxury.

1.

2.

3. **Ravishment**, when a Virgin is deflowred either with her consent, or against her will; for although it be with her consent, yet it is counted Ravishment, in respect of the hainousness thereof, by reason it breaks the lists of Charity, and opens a gap many times to further uncleanness. The third is **Adultery**, when the married body is defiled: and this is of two sorts, either simple, as when the married sins with the unmarried; or double, when the married sins with the married. The fourth is **Incest**, when the abuse of fleshly lust is committed by such as are of one kindred, blood, or affinity, which sin makes men of the nature of brute beasts. The fifth is **Sodomy**, which is of two sorts, when man lusteth after man, or man after beast; this is a crying sin, calling for vengeance upon the offenders. The sixth is, excess of carnal action, even amongst the married, which, although it seem lawful, yet it offends God, if it exceed measure or modesty.

There are nine fore-runners of this sin: voluptuous eating, scurrillous talk, a discovered dug, a naked breast, frizled hair, artificial painting, costly perfumes,

perfumes a rowling eye, an unchaste foot.

Consider that the object whereto it tendeth (which is the corporal fruition of unchaste persons) is, though candied with a fair out-side, inwardly the recepracle of a vile and corruptible baseness: that lust is never satisfied, but alwaies poor even in plenty: that the pleasure thereof is momentary, the punishment eternal, that it defileth the *Temple of the Holy Ghost*, which is mans body consecrated unto Christ by his precious blood: that is no sooner enjoyed, but it breeds annoy; that it weakens the powers of the soul, and fills the body with many diseases; that it shorteneth the life, and shadoweth good report: that it is a fire whose substance is Gluttony, whose flame is Pride, whose sparkles are corrupt speeches, whose ashes is filthiness, and whose end is Hell.

The best remedy against Luxury, is Chastity, which is of four sorts, either of nature, as of such as are born chaste; or by art, as such as are made chaste by men; or by prayer and industry, as of such as have made themselves chaste for the Kingdom of

How to
avoid
Luxury.

of Heaven ; or by marriage, as of such as live chafly in wedlock.

What
Envy is.

Envy the fourth capital Sin, may be said to be the *Canker of the soul*, for that it eats and frets into the inward man, no otherwise than rust doth into Iron. *It is a rejoycing at another mans hurt, and sorrowing at his good.*

It is two-
fold.

1.
Good En-
vy.

It is of two sorts, good and bad : good Envy is that, when beholding the perfections of another, we are angry with our own imperfections, and labour seriously to be equal, or at least to imitate the good qualities which we see to flourish more in others than in our selves ; this is called *Emulation*.

2.
Bad Envy.

Bad Envy is, when we grieve that the like good qualities are not in us, or not as well in us as in another : and of this there are five branches, *Detraction, Discord, Murmuring, Hatred, Hurt.*

How to
dectest En-
vy.

Consider that Envy is the badge and cognizance of the Devil ; for the Devil is no better known, than by his envious disposition, and therefore such as give place in their hearts to this vice, are said to be the servants of the Devil ; if servants of the Devil, they are enemies to God ; If enemies to God,

God, they become subject to eternal damnation. Of all other sins, it is accounted the justest, for that it taketh vengeance upon it self: for although it ever levels the dart of mischief against others, yet it wounds it self, and is to the heart of man as the worm bred in the tree, to the wood thereof, by whom at last it is devoured: but, say it were pleasing and plausible in it self, yet consider God will be revenged upon it, as by the example of *Cain*, his envy towards *Abel*, *Saul* towards *David*, *Haman* towards *Mordecai*, it is to be loathed and abhorred, but being so that it consumeth the heart, dryeth up the body, vexeth the mind, and endangereth the soul, what can be thought more detestable?

The remedy against Envy is *Charity*, or Love, to do unto others, as we would be done unto.

Gluttony, the fifth capital Sin may be called the deluge, or inundation of the soul, because it is a ravenous desire to see and fill the stomach beyond the rule or bounds of nature: And there are two sorts of it; the first consisteth in greedy, often and immoderate desire of delicate meats, and variety of dishes:

What
Gluttony
is.

dishes: the second is, where, instead of refreshing the body with sufficient moisture, we drown it in the superfluity of drinking.

- Of this sin there are eleven dangerous effects. The first is, dulness of wit, whereby we are made unfit for any duty of good Christians. The second is impotency, when through gluttony, our bodies are infected with many diseases. The third is Scurrility, which is an impudent behaviour of the body, whereby we provoke men to laugh us to scorn. The fourth is Fury, when through this ill disposition of excess, we spurn at reason and good counsel. The fifth is, superfluous talk, when through the force of wine, we vomit out distractions, cursings and horrible oaths and blasphemies, filthy, idle and unchaste words. The sixth is, drowsiness, when we are fit for nothing but sleep. The seventh is, beastly nastiness, when our surcharged stomachs bewray our intemperance, by vomiting, belching, and utt'ring of breath. The eighth is, lust, for belly-cheer and drunkenness, are the bellows to concupiscence. The ninth is, poverty, when for abusing of plenty we

Part II. *Spiritual Flowers.*

317

wee are plagued, and pinched with penury. The tenth is, the loss of credit and estimation in the world. The eleventh and last is, the wrath and indignation of God, whom of a merciful and loving Father, we make a righteous and punishing Judge.

10.

11.

By eight circumstances.

Besides the reasons before-mentioned, there are eight other circumstances inducing us to the detestation of it: First, it hasteneth the dissolution of the body: Secondly, it taketh part with the flesh in the combare between it and the spirit: Thirdly, it inureth the body to an evil custom: Fourthly, it playes the Hypocrite with us, appearing sweet and pleasant at the first, but in the end it biteth like a Scorpion: Fifthly, it lives continually under the curse of God: Sixthly, it destroyeth the sense: Seventhly, to be subject to the desire of the belly, is a perpetual slavery: Eighthly, because of the judgements of God inflicted upon offenders in this kind.

To avoid *Guttony*, we must imbrace *Temperance* and *Sobriety*, which consisteth in chastening and taming the body by fasting and abstinence.

How to avoid gluttony.

The sixth capital sin is *Wrath*, which

K

may

What
Wrath is.

may be called the *frenzy of the Soul*, and is defined to be a *vehement motion of the heart, tending to revenge, whereby the blood boiling exceedingly, sendeth up hot and burning vapours to the brain, so that Reason is smothered, and the will made obedient to the affections.*

Of this sinne, there are eleven branches: Malice, Fury, Impatience, Maledictions, Blasphemy, Reproach, Revenge, Contention, Threathing, Cruelty, and Murder.

How to
detest
Wrath.

The means whereby we are taught to detest Wrath and Anger, are these: First, the example of brut beasts, who, though never so fierce, will alwaies shew themselves meek and gentle to them of the same kind: the Lion will not hurt the Lion, nor the Dragon the Dragon. Secondly, in that we are brought forth naked and unarmed, it signifies we ought to loathe cruelty. Thirdly, to remember what Christ hath done for us, and to think that if we expect mercy at his hands, we ought to shew mercy to others. Fourthly, so long as we continue in wrath, all our actions are abominable to God. Fifthly, the wrathful man lives in a continual purgatory and hell

hell of conscience. Lastly, we must not let the Sun go down upon our wrath.

Anger or wrath, is to be avoided in two manner of waies. First, in respect of others. Secondly, in respect of our selves. We shall the sooner avoid the wrath of another man, if either we give place to his fury, or saying by him, use milde and gentle speeches.

How to
avoid
wrath or
anger.

The best way to avoid Anger in our selves, is *Patience*, in suffering evil with a quiet mind, thinking whatsoever is laid upon us in this life, whether affliction, persecution, or the like, yet nothing can touch our soul, and therefore not to be regarded of us. Besides, to bridle Anger, consider the party with whom we are displeased; if it be a stranger, impute it to his ignorance; if a childe, to his folly; if a Master or Father, to his authority; if a Wife, to her love; if a friend, to his care; if a brother, to his boldness; if a servant, to his negligence; if a neighbour, to his rashness; no doubt but upon better consideration they will repent them of their over-
sight.

of wrath
is sin

Idleness or Sloath, the seventh ca-

Idleness,
what it is.

K. 2

pical

pital sin, may be called the *Lethargy of the Soul*, being a lazy dejection of the whole man, from the laudible exercise of *Vertue*: For that in a manner he becomes senseless, but in truth altogether unprofitable.

Of this sin there are eleven branches, *Protraction*, *Remission*, *Negligence*, *Improvvidence*, *Indevotion*, *Sluggishness*, *Pusillanimity*, *Irresolution*, *Desperation*, *Misprision*, and *Omission*.

How to
detest it.

Remember that sloth is a vice which impoverisheth both soul and body; the soul, of natural graces; the body, of external goods. Remember likewise, it captivates and brings us under the slavish tyranny of our worldly and spiritual enemies. Remember, it is the root and nest of many other vices; as by the example of *David*, who no sooner gave himself to rest, after his painful wars, but hee fell into the sins of *Adultery* and *Murther*. Remember, it is a vice that the very brute beasts abhor, as may be seen by the *Bee*, the *Ant*, and other small contemptible creatures. Lastly, consider, all other creatures, not having life, are so opposite to sloath, as they continually

continually keep their first course in which they were created, without intermission, unless it bee upon some violent and accidental cause, as we may see by the Sun, Moon, and Stars : by the ebbing and flowing of the Sea, and by the just return of Summer and Winter, Spring and Autumn, and the like. Consider that wee enter into this world, as it were to run a race : If therefore we run not as we may get the goal, woloſe the reward.

The best remedy therefore against sloth and idleness, is *Devotion* ; which is a ready and willing performance of the service of God, and of all other duties required of us in this life.

The off-spring or branches proceeding from these seven master-sins, are severally described in a Book called, *Two guides of a good life* : where in you may see and learn how to avoid sin, and follow vertue; to delight in the one, and to detest the other.

If you should now ask mee (having shewed how to detest and avoid some sins in particular) what sin is, and the reward thereof : as

also, how to avoid sin in general : He tell you briefly what I have learned from the mouth of a right worthy Instrument in the Church of God.

What Sin is.

Sin is every breach of the Law of God : If it be no more but the least omission of what the Law requireth : and the punishment thereof is plagues in this life, death in the end of this life, and eternal damnation after this life.

How to resist Sin in general.

S. James, chap. 4. vers. 7. saith Resist the Devil, and he will fly from thee : In which words, is both a Precept and a Promise. In the Precept are two things to be considered, the action and the object. The action is, to Resist : the object, the Devil.

For the performance of this action, three things are requisite : First a preparation before the combat : Secondly, how we are to demean our selves in the combat : Thirdly, how to carry our selves after the combat.

I.
Weapons
wherewith
to fight
with the
Devil.

First, for the preparation, observe these Rules set down in the sixth Chapter to the *Ephesians*, from the 14. to the 19. verse, which weapons there described, are both defensive and offensive : those defensive are five :
First,

Part II. *Spiritual Flowers.*

123

First, for this combate we must stand fast, having our loyns girt about with *Verity*, which is to be grounded in the settled truth of Gods Word, without inconstancy. Secondly, we must put on the *breast-plate of Righteousness*, which is a settled purpose not to displease God in any thing, though never so seeming good in it self. Thirdly, we must have our feet shod with the *preparation of the Gospel of Peace*, which is a constant resolution to profess the Truth, even unto death; yes, if it should procure the loss of Life, Goods, Wife, Children, and all. Fourthly, above all, to take the *shield of Faith*, which is such a Faith as wholly relyeth on God in Christ, with particular application, which will quench the fiery darts of the wicked. Fifthly, to take the *helmet of Salvation*, which is to stand assured, that our salvation is sealed up unto us, which assurance will cause us with confidence to withstand all Satans assaults whatsoever. Sixthly, we must get the *sword of the Spirit* (which is an offensive weapon) which is the Word of God, wherewith our head and Captain Christ did repel the Devil. Seventhly, and lastly,

1.

2.

3.

4.

5.

6.

7.

K 4

that

that *We pray with all manner of prayer and supplication in the Spirit, and watch thereunto with all perseverance: which two weapons being added to the rest, are of force to strike thorow the very heart of the Devil.*

The second thing to be observed, is the manner how we must behave our selves in this combate, and herein observe these Rules: First, kill Sin in the very conception (for it is like a canker, which groweth not to ripeness, but by degrees) otherwise it will grow from motion, to liking, from liking, to consent, from consent, to action, from action, to custome, from custome, to hardness of heart, and from hardness of heart, to the height of all Sin. If the Serpent once get in his head, hee will afterwards wring in his whole body. *Timothy* giveth warning to take heed of Covetousness, which being once entertained, giveth way to many noisome temptations. *Ahab* desiring *Naboth's Vineyard*, no sooner imbraced that evil motion, but pursuing it with a further desire, brought forth fearful and evil effects. That man that will first walk in the counsel of the ungodly, will next stand in the

the way of sinners, and lastingly will sit in the seat of the scornfull. *Judas* was first, a cunning dissembler; secondly, a cunning thief; thirdly, an impudent lyar; fourthly, a bloody Traitor; and lastly, a desperate Reprobate. *Peter* first denied Christ faintly, secondly, with an oath; thirdly, with cursing and swearing; wherefore kill sin in the conception.

Secondly, be sure to put no confidence in thine own strength, for thereby *Peter* grievously fell.

Thirdly, believe not the Devil, although he bring truth in his mouth; our Saviour Christ could not abide the Devil to speak the truth in the Maide, having a spirit of divination.

Fourthly, be careful ever to make resistance unto it. And this is performed; either by weakning the ability of sin, or else by opposing its contrary unto it. First, to weaken the ability of sin, is by raking away all occasion to sin, and by removing all the sustainments thereof, and also making a holy covenant with every member of our bodies and souls, ever to repel it, never to admit it, by which means sin may come to bee as a

lake, into which the current of no stream runneth, which must needs be dried up. Secondly, it is done by opposing his contrary unto sin; as charity, to malice, temperance and sobriety, to gluttony and drunkenness, liberality, to niggardize, vigilance, to security, confidence, to distrust, faith, to infidelity, truth, to lying, chastity, to intemperance, and so of the rest; the practice of one particular was in *Joseph with Potiphers Wife*; *How* (saith he) *shall I commit this evil, and sin against God?*

Fifthly, that thou be careful never to compare the pain of resistance with the pleasure of sin, for sin is sweet in committing, but rather compare the horreur and gripings of the conscience, with the pain of resistance, which will be a good means to keep thee from sin.

6.

Sixthly, be assured, that if once thou give the Devil the foil, he will be afterwards less able to assault thee, and thou more able to resist him, and that with more courage.

7.

Seventhly, and lastly, thou must be careful and diligent to finde out the subtilty, devices, and sleights of the Devil,

Devil, by which he doth assault thee very cunningly: for he hath a near conjecture unto what sins thou art most inclined by nature; and accordingly he fits his temptations. If thou be inclined to coverousness, he will offer thee *Naboth's Vineyard*, and rather than fail, he will plot means to slay him, so that thou mayest effect thy desire: If vain-glorious, he will make thee thirst after the life of poor *Mordecai*: If ambitious, he will stir up means to drive *David* out of his Kingdom, that *Absolom* may enjoy it: and thus he fits his temptations to mens natural inclinations. And thus much of the second place; namely, how we should behave ourselves in the combate; when we are grappling hand to hand with the Devil.

The third and last thing to be considered, is what we are to do after the combate; and that is, presently to prepare our selves for a new combate: For if we shall consider the malice of the Devil, how he ever seeketh our subversion, and our overthrow; and having once taken the foil, yet is not at rest, but by other means seeks again to assault us (for so he

hee did with our head and Captain Jesus Christ, three several times one after another) it should in this case reach us to take heed of careless security, as not to think our selves safe, when we have given the Devil the foil, but ever stand upon our guard, (for if he dealt thus with Christ our head, what will he do with the members?) which being conscionably and carefully regarded, we may then expect an happy issue, which is, that the Devil will fly from us: whereby we may observe and note Gods especial care over us, who ever gives a happy issue with the temptation, to those that walk in holy obedience before him. And if wee would alwaies in temptations, call to mind Gods goodness, his mercy and kindness formerly bestowed upon us, it would be as a bulwark of defence against the temptations of the Devil. Thus did *Joseph*, when he was tempted to filthiness by his Mistress, *Gen. 39.* hee instantly considered how God had exalted him to great honour, making him chief of his Masters house, and Ruler over all; *How (saith he) shall I commit this Sin, and sin against God?*

A special meditation in the time of temptation.

By

By this that hath been said, we may learn how to avoid sin, as also to repel the Devil; which if (through the blessing of God, upon our careful endeavour, through the use of the means)

we shall in some measure attain unto, yet we are not to think we have done enough, and there to rest, but we must labour and endeavour to do good, and to bring forth fruits worthy amendment of life: For *every Tree that bringeth forth not good fruit, is hewn down, and cast into the fire*: It is not said, Every Tree that bringeth forth evil fruit, or that bringeth forth no fruit; but, that bringeth forth not good fruit. Now what those fruits are, of which the trees of righteousness usually do bear, hath been formerly declared.

Now, because we may bring forth such fruits, as in themselves may seem to be good; yet for want of knowledge, failing in the manner of doing them, they are displeasing and dishonourable to the Lord. Know that in every action pleasing and acceptable to the Lord, in the doing thereof, these five Rules are to be observed: First, the person of him must be pleasing

It is not enough to avoid evil, but we must do good.

Five rules specially to be observed in every action that shall be pleasing to the Lord, unto

unto the Lord, who performs any action to him: Before *Abel's* Sacrifice was accepted, his person was accepted. It may be demanded, how we shall know when our persons are pleasing unto God. Consider, by nature we are enemies unto him, and so long our persons cannot be pleasing unto him, if we be not in Christ, therefore finde thy self to be in Christ, and then thou art acceptable unto God; for God saith, *This is my Beloved Son, in whom I am well pleased.* Look how Christ is unto God, so every one being in Christ. If then thou wouldest know whether thou be in Christ, look to thy Faith, whether it be a justifying Faith. Secondly, thou must have the Word of God for thy warrant, being sure that the action thou dost, be such as his Word alloweth. Thirdly, the end of the action must be intended to the glory of God. Fourthly, it must be done in love, which respecteth the good of others: And lastly, it must be done within the compass of our callings. It is not lawful for one to do that which another may; every man may not preach, nor every man may not govern: therefore content thy self

self with thy calling, and know what the duties are that God requireth of thee within the limits and bounds thereof; if these be wanting, either Faith, the Word, the End, or out of our calling, the action, though never so seeming good, cannot please God.

If any shall look back to that which hath been said (and considereth the state of the regenerate, and unregenerate man, as also thereby beholdeth his own present estate) and cannot finde in himself Faith, and the graces of Gods Spirit so apparent as hath been shewed, and so doubteth whether he be the Childe of God or not, remembring the Zeal of *Moses*, the Faith of *David*, the Repentance of *Peter*; as also finding in himself, that he can pour forth tears more abundantly for a temporary loss, as of Wife, Children, Friends, Goods, and the like, than for committing many grievous sins, whereby God is dishonoured, and himself in danger to incur the loss of his favour for ever; and hereupon remembring that nothing should be more dear unto him than the honour of God, nothing more precious and delightfull than his Word,

Comforts
for the
weak
Christi-
ans.

Word, his Sacraments, and Sab-
baths, wherein, as yet hee seeth in
himself small delight, and doubreth
of his own salvation therefore: yet
know this for thy comfort, and be
assured, that to doubt of Faith, is a re-
stimony of Faith; for he that never
doubted, never believed: and though
thou hast not the Zeal of *Moses*, the
Faith of *David*, the Repentance
of *Peter*, in so full a measure as they
had: Consider, they have a great
measure of Gods Spirit, and accord-
ingly his graces appeared in them:
for God requireth according to the
grace given. And although thou hast
not these appearing in thee, yet if
thou dost unfeignedly desire them,
and labourest in the use of the means
to obtain them, thou hast them all in
some measure, and they are true in
thee. The scruple of gold may be
perfect gold, as well as the whole
wedge: so Faith, though but a scruple,
may be true Faith, as well as the
greatest measure: and whereas thou
doubtest of thy salvation, in that thou
canst more grieve for a temporary
loss, than for the committing of some
sin, whereby thou mayest lose Gods
favour:

Simile.

favour: Consider, to the one thou hast both nature and grace to help thee; but the other grace only. If *Note.* then thou findest not this great measure of grace in thee, be not discouraged; for if any man have a desire to obey God in all his Commandments, he hath the Spirit; and he who hath the Spirit, is in Christ; and he who is in Christ, shall never see damnation; and though he fail greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable unto him, and will approve of thee for his own work, which he hath wrought in thee, and not reject thee for thine. *So be it.*

Twelve



Twelve Steps, which a man may stride towards Heaven; and being in the first Step, hee may think himself a good Christian: yet except he stride thirteen, hee shall miss Heaven-gate, and fall into the fire of Hell for ever,

HEE may have a measure of knowledge of the true God, as of his works, and governing the world: also of the Trinity, and that Jesus Christ dyed for the sins of mankind. Which knowledge even the Pagans had; yea, even so, as few Christians attain unto so great a knowledge, and yet hee may bee damned if he go no further; for Satan knoweth all this better than any man, being a spirit, and having the knowledge of Angels, and of the Scriptures. Also the Reprobates have the like knowledge.

Mar. 4.3

Mar. 5.7

Heb. 4.1.

& 6. 4, 5

2 Pet. 2.

20

2. He

2. Hee may not only know those things before-named; but also confess them publickly, and believe them to be true. Also hee may be able to talk and dispute of any point of Divinity very cunningly, and be so great a maintainer of it, that hee may be a publick Preacher: yet if hee go no further, hee may be damned; for the Devil believeth, and publickly confesseth Christ. *Agrippa* also believed all these things; also *Judas* was a Preacher and worker of Miracles. So shall many Reprobates.

3. Thirdly, hee may come to the hearing of Gods Word preached, which few of the world commonly do, or will do; yea, hee may receive the Word, and take gladly, not scorning of it, or thinking hardly of it, or of the Preachers: but the cursed ground did so; and *Herod* also heard *John Baptist*.

4. Fourthly, at the preaching of

of Gods Word, he may be so wonderfully affected, that he may tremble again, which most men never come unto, desiring to hear it as a tale, or for news, or for bare knowledge:

A&. 14. 26 but even this did cursed *Felix*: And

A&. 26. 28 *Agrippa* cryed out, that he was almost perswaded to be a Christian; both Reprobates.

Gen. 4. 13

a Sam. 15.

26. & 26.

31

5. He may have a knowledge of his grievous sins, and a feeling of them, and complaining of them, to be great and grievous: but so did damned *Cain*.

6. Before he hath committed sin, he may be very sorry and troubled, and use all means not to do it, which, few Christians do, committing sin without remorse: yet if he go no further, he may be damned.

Mach. 27. For wicked *Pilate* did this, striving

17, 23

to set *Christ* free, and pleading for him. Also *Herod*, being to behead *John Baptist*.

7. After hee hath committed a sin, he may be very sorry for it, yea mourn and

and make satisfaction: yet if he go no further, hee may bee damned; for *Abab* did thus, mourning and fasting. And *Judas* also, who was so sorry, that hee hanged himself, and made satisfaction.

1 King. 21.

27

Mat. 27.3.

4. 5

8. Hee may be accounted so glorious a member of the Visible Church, as the best Minister may have nothing to say against him: yea, hee may make such a good confession of his Faith, as he may be partaker of the Sacraments, yet a Reprobate: for *Judas* was such a one, and *Simon Magus*.

Joh. 13. 2

Act. 8.

9. Hee may lead such a godly outward life, that the true children of God may think him so good as themselves; hee may reverently use all holy and Divine exercises; hee may make much of Preachers, he may shew great zeal at the beginning, yet a Reprobate; for *Judas* was so thought of by the Apostles; hee used all holy exercises with the Apostles and our Saviour; *Herod* made much of *John Baptist*; *Jehu* was zealous in the beginning.

Mat. 26.

22

Mat. 6. 2

2 King.

10. 16, 18

10. Hee

ro. Hee may not only pray publicly in the Church, which most men do for fashion, fear, shame, or company; but also alone betwixt God and himself, which few do; and God may hear his prayers: also hee may desire the godly to pray for him; if hee go no further, hee is but a Reprobate, for the Pharisees went alone to the Temple to pray; also, God heard *Ahab*; *Pharadob* desired *Moses* to pray for him; also *Simon Magnus*, *Peter*.

1 King.

21. 19

Exod. 9. 28

Act. 8. 24

11. Hee may think in his own heart, that hee is a very good Christian, and beloved of God, and thank God for it, and excell in the works of a Christian, move him to thank God, use Prayer, Fasting, Almes, and upright dealing with all men, and yet may be damned if hee go no further, for the Pharisees had all these, whom if our Righteousness exceed not, wee shall not enter into the Kingdome of Heaven.

Luk. 18.

11

12. After all this godly life led, lying

lying on his death-bed, hee may often remember God, and call upon him, hee may talk of the joyes of Heaven, and think them happy that bee there, and wish himself there, yea, hee may dye like a Lamb, and yet for all this bee a damned creature; for many shall say, *Lord, Lord*, Mat. 7.21
Lord, and yet not enter into the Kingdome of Heaven. And assured, they never said it oftener, than when they were sick; and the foolish Virgins desired to enter in with Christ, and yet were shut out; Mat. 25.
12
fear therefore and tremble, till you stride the thirteenth Step.

13. The thirteenth Step, without the which no man can enter into Heaven and bee saved, is true repentance, which whomsoever hath not, is yet no true Christian. And that is a true and unfeigned turning of the heart and soul unto the Lord God from all our sins, and is caused in us by the fearfull sight of Gods judgements hanging over our heads, moving us to lament our sins from our hearts bitterly: having a stedfast Faith

Faith in the merits of Christ Jesus :
 applying them to our selves, for our
 agreement with God : and leading a
 godly life according to Gods Com-
 mandment, till our death, which
 true Repentance, when it is in any,
 hath the seven properties which are
 before spoken of.

And yet were they not
 with Christ, and yet were they
 not in the Kingdom of Heaven.
 And yet were they not in the
 Kingdom of Heaven, and yet were they
 not in the Kingdom of Heaven.

FINIS.

And yet were they not
 with Christ, and yet were they
 not in the Kingdom of Heaven.
 And yet were they not in the
 Kingdom of Heaven, and yet were they
 not in the Kingdom of Heaven.

Good Counsel.

DO nothing but by good advice,
 take counsel of the wife:
 So that the clouds of ignorance
 may vanish from thine eyes.
 Whose hap it is to have a friend,
 that faithful is indeed:
 Is worth much more than kinsmen are,
 that fail when we do need:
 For kinsmen gape for kinsmens death,
 in hope to reap the gain
 Of what they never labour'd for,
 by any kind of pain.
 The company of him that's wise,
 although he be but poor:
 Is better than the Fool that's rich,
 who layes up craft in store.
 Pare not to spend thy gold and wealth
 for Meat, and Drink, and Cloath,
 or Wisdome, Learning, and for Health,
 or else to spend be loath,
 and ten times blest the man is thought
 that from lewd Women flees:
 and can with-hold his ear sometime
 and eye from what he sees.

L

The

The Wise-men seek unto the Rich,
the Rich not to the Wise:
And why? because that worldly folks,
good Science do despise.

He that hath wit and learning both,
and cannot guide the same,
Is as a Bell, that wanteth sound,
or Cripple that is lame.

Lose not thy friend for slender cause,
but keep his friendship still:
For if thy Foe thee friendless know,
then will he work his will.

Sith life is short, then live at rest,
love quietness alway:

For he that is alive to night,
may dye within a day.

Do good with riches while they last,
lest when thou would'st, thou want,

A little thing doth help them much,
with whom all things are scant.

The greatest wisdom in thy wealth,
is for to watch thy Foe:

For every man is not thy Friend,
that like a Friend doth show.

Where Markets barren be of Corn,
and Victuals to be sold,

There hunger is; so is there grief
with him that hath a Scold.

Thy secrets seem not to impart,
not to thy only Childe:

II. We see by proof, where men have trust
that oft they be beguil'd;
Make much of men that be more worth,
than any gold or treasure,
In bragging dolts no wise man can
take any kind of pleasure.
The coverous man is never rich,
but still he scrapes for more;
To see his neighbour live at ease,
doth make his eye fight sore.
The patient man hath ever praise,
the proud doth reap disdain;
And Jack will be a Gentleman,
if office he obtain.
The liberal man, he covets not
the thing that is not his;
or still in wishing others goods,
no liberal dealing is.
A wise man learn'd, may knowledge give,
and minish not his store:
The rich man, if he give his goods,
receivers make him poor.
The sickness sure is perilous,
when men be sick for riches;
spoils them of their sleep by night,
and then their Conscience twitches,
that will call upon thy cost.
A L for Wine and Beer,
Infus'd both for thee or thine;
half the cheere.

Thy Trencher-neighbour ever mark,
he loves thee for his panch;
Of thanks to grow tenth part again,
from him there springs no branch,
Likewise the godly meaning man,
which doth to others good:
Those that do taste thereof (we see)
desireth much his blood.
But if thou give, give them that want,
that thou shalt have again:
To give to them that need it not,
thy gift is lost in vain.
Let no man weep for him that's slain,
but weep for him that slew:
The danger of the one is past,
the other doth ensue.
Beware thou keep not company
with such as be too stout;
Nor with such men as quarrel much,
their end is bad no doubt.
Nor to be angry with the man
that's prouder than thy self:
For pride consisteth not in Birth,
in Goods, in Land, or Wealth;
Ten times unhappy is the man
that dwells in malice still;
For he shall never live in rest
that looks to have his will.
Before thou sleep, call thou to mind
what thou hast done all day

And if thy Conscience be opprest,
to God for mercy pray.

Lead such a life, that still thy soule
may stand in state of joy,
Although the world a thousand waies
thy carefull Conscience moy.



*A godly Meditation to be had in mind,
at our going to bed.*

BEware, let not the sluggish sleep,
close up thy waking eye,
Until such time with Judgement deep
thy daily deeds thou try.

He that one sin in Conscience keeps,
when he to quiet goes;

More ventrous is than he that sleeps
with twenty mortal Foes.

Wherefore at night call well to mind
how thou the day hast spent :

Thank God if nought amiss thou find :
if ought, betime repent.

The frisking Flea resembleth well,
the crawling Worm to me :

A Lamp o, he grave with me shall dwell,
Insus'd with no light shall see.

The nightly Bell which I hear toll,
when I am laid in Bed,

Declares that Bell, which for my Soul,
shall sound when I am dead.

And sith my Bed a pattern is
of Death, and fatal Hearse,

Beware it shall not be amiss,
thus to record this verse.

My Bed is like my grave so cold:

my sleep which shuts mine eye,
Resembleth death: cloathes which me fold,
declares the mould so dry.

The rising in the morn likewise,
when sleepy night is past,

Puts me in mind how I shall wake,
to judgement at the last.

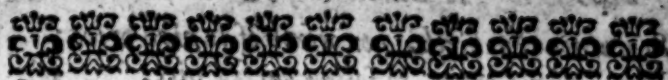
I go to Bed, as to my Grave,

God knows when I shall wake:

But Lord, I trust thou wilt me save,
and eke to mercy take,

Amen.

THE



THE SOLACE OF THE SOUL.

With fiery wings sublime thy self my Spirit;
Mount to the Throne where never change
The earth despise, in that take no delight; (shall be
Where nought but change presents it self to thee:
Loe shadows here, true substance reigns above,
Then scorn the worst, and learn the best to prove.

Let not conceit, deluded with vain shows,
Transport by doom, to fix assured trust
In brittle stuff by course which ebbs and flows,
And must dissolve in th' end to rotten dust,
Such subject base, and matter vile by kind,
Should not subdue the force of heavenly mind.

From living fire thou first eternal came,
Not thrall to death, a vassal to thy good:
A Lamp of light with ever burning flame;
Infus'd with Grace, and nurc'd with Angels food:

L 4

Stain

Strain not thy birth, nor worth of so high price;
Nor Bastard prove, to follow cursed vice.

Great be the gifts, and vertues, if you please
To know, to judge, to rule all things at will:
The world was made for thine aspect and ease,
And nought therein might breed thee harm or ill:
In lieu of these, there is requir'd but this,
To love and fear the Lord of joy and bliss.

Then wake my Soul, exalt thy self on high,
Be blind no more, but use thy force and might:
Let folly sink, let painted pleasure dye:
Shun darkness deep, and seek the blessed light:
For Earth yields toil, care, discord, pain and grief,
But Heaven gives rest, peace, comfort and relief.

FINIS

I.
12
12

1:

ff.
ff.

T

I.

T

I.

I.

2

2

F

V

2

I